A SERMON PREACHED To the Honourable Houſe OF COMMONS, At their laſt Solemne Faſt, in the Year of God, 1644.

BY

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EXODUS 3. 2.

And he looked, and behold, the Buſh burned with fire, and the Buſh was not conſumed.

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65K.

Anno DOMINI, 1644.

IT is this day Ordered by the Commons assembled in Parliament, That Mr. *Rous* doe from this House give thanks to Mr. *Rutherfurd*, for the great pains he took in the Sermon he preached this day (at the intreaty of the said Commons) at St. *Margarets Westminster*, it being the day of publike Humiliation, and to desire him to print his Sermon. And it is Ordered that none presume to Print his Sermon without authority under the hand-writing of the said Mr. *Rutherfurd*.

H. Elsynge, Cler. Parl. D. Com.

I appoint *Richard Whittaker* and *Andrew Crooke* to Print my Sermon.

Samuel Rutherfurd.

To the Christian Reader.

WHether time or the fashion hath obtained of me (Worthy Reader) that this Sermon should come under the providence of your favourable judgement and Candor, I can hardly determine; But you have it as it is, only I shall heartily desire, in reviewing of it, your serious thoughts in these ensuing considerations.

1. What I speak here of God and his excellency is but a shadow to the expressions of others; and what others can say, men or Angels, is but a short and rude shadow of that infinite All, the high Jehovah, Creator of Heaven and Earth: so my thoughts come forth as shadows of shadows, for there behoved to be much honey in the Inke, much of heaven in the Breast, much of God in the Pen of any who speaketh of such a transcendent subject; yet if these do affect you, it is possible I say more, if not, I shall desire not to spill the Lords highest praises with my low creeping under expressions. 2. Concerning Gods dispensation now in Britaine, and his Churches condition; I shall be your debter in all humble modestie, to beg these thoughts to go along with God. As 1. Let the Lord have a charitable sense and good construction of his most wise dispensation and believe that he who hath his fire in Zion, and his furnace in Jerusalem, Isa. 31. 9. seeth good that Christs Crosse should be the Church of Christs birthright and that a life-rent of afflictions, is a surer way for Zion, then Summer-days. 2. You are not to stumble that God will not fit his times to mens apprehensions; when to rain, and when to shine fair, neither is clay to usurp the chair, and dispute the matter, to make the All-wise providence a School-Problem, nor aske, Why is our Zion builded with carcasses of men, in two kingdoms, fallen, as dung in the open field, and as the handfull after the harvest man? Jer. 9. 22. Why is the wall of the daughter of Zion sprinkled with bloud? One thing I know, it is better to believe then to dispute; and to adore, then to plead with him who giveth not account of his matters. 3. Innocency in these times, is better then yours with princes, and the condition of the heirs of heaven, yea, their tears, better then the joy of the Hypocrite. 4. Christs Church can neither shift nor adjourn such a share of affliction, as is written in Gods Book.

It is a ſtanding and a current court which hath decreed what graines [illegible] Gall *and* Worm-wood England *muſt drink: what a cup is prepare for* Scotland; *and the Ballance of wiſdom hath weighed by ounce weight how much wrath ſhall be mixed in the cup of waſted* Ireland. 5. *You know it is generally the condition of the* Church, *if ſhe have any Summer, tha it is but a good day betwixt two Feavers,* Heaven, heaven *is the hom and the deſired day of the* Bride, the Lambs wife. 6. *It is much bette to be afflicted, then to be guilty; and that the* Church *may have pardo and want peace.* 7. *That the faith* which is more precious then Gold *can bide the devil do his worſt and that the patience of the Saints, can ou weary the malice of Babylon or Babel,* on whoſe skirts *is found the* blou of the Saints. 8. *That it is now and ever true,* as when a hungry ma dreameth, and behold he eateth, but he awaketh and his ſoul empty; or, as when a thirſty man drinketh but he awaketh and be hold he (is) faint, ſo ſhal the multitude of all nations be that figh againſt mount Zion. 9. *Vengeance is gone out from the* Lord *again thoſe who feaſt upon* Zions *tears, and they muſt* die the death of the u circumciſed, who clapped their hands, and ſtamped with the fee and rejoiced in heart with all their deſpight againſt the land Iſrael. *Ezek.* 25. 6. 10. *They are in no better condition* who refuſe t help the Lord againſt the mighty, *and whoſe heart is as a ſtone a a peece of dead fleſh, at all the revolutions and toſſings of* Chriſts King dom, *who daunce, eat, and laugh within their own orbe; and if their d ſires be concentrick to the world and themſelves, care not whether* Joſe *die in the ſtocks or not, or whether* Zion *ſink or ſwim, becauſe what ev they had of Religion, it was never their minde both to ſummer and wint* Jeſus Chriſt. 11. *The riſe of the Goſpel-ſun, is like the prodigious appea ance of a new Commet, to the woman that* ſitteth on many waters, that mother-*Rome*, planted as a Vine in blood, *the Lioneſſe, wh Whelps, Papiſts and Prelats in* Ireland *and* England, *have learned catch the prey, and this Comet propheſieth, Woe to the Pope, King of t bottomleſſe pit, and his bloody Lady Babel, if* Chriſt *ſhall ariſe, and ſh in the power of his Goſpel.* 12. *God hath now a great work on the whee as concerneth the race of the Chariots of Jeſus Chriſt through the habita world; pray,* O let his Kingdom come, *and farewell.*

Yours in the Lord Jeſus,

S. R.

A SERMON PREACHED Before the Honourable Houſe OF *COMMONS*, At their laſt Solemne Faſt, *In the Year*, 1644.

DANIEL 6. 26.

I make a decree, that in every Dominion of my Kingdom, men tremble and fear before the face of the God of Daniel, for he is the living God, and indureth for ever, and his Kingdom that which ſhall not be deſtroyed, and his dominion ſhall be to the end.

Ethod requireth that, firſt, the words be expounded; ſecondly, that they be taken up in a right order; thirdly, that ſuch obſervations be hence deduced as ſerve moſt for the preſent condition of the times.

The words are plain: here is firſt a ſtatute of a great King, שִׂים that the ſeventy Interpreters render δόγμα, a decree all letter; for ſometimes, though ſeldome, the Lords cauſe findeth the grace of fair juſtice with men. The matter of the decree is that men *tremble and fear*. לְהוֹן זְאִעִין וְדָחֲלִין The Seventy render it, τρέμοντας καὶ φοβεμένους

φοβεμενες that is, that they be ſuch as feat and tremble *before the God of Daniel*; fear is indeed put for the worſhip of the true God ſo is God called, *Gen.* 31. 42. *The fear of Iſaac*, but it is not the word uſed here; a devout man as *Simeon* is called one taken up with religious fear, εὐλαβὴς, *Luk.* 2. 25. *Act.* 8. 2. nor are the words uſed here, thoſe which do expreſſe *Jobs* fearing of God, *Job* 1. 1. though I know the words do expreſſe trembling and fear, and alſo horrour and dread, ſuch as was given to creatures and falſe *gods*, and therefore from this none can inferr the converſion of this King to the true knowledge of *Jehovah*. God is alſo called קָיֵם *kajam*, an induring and ſtanding God, from קוּם *ſurrexit*, and well rendered to the ſenſe by the Seventy, ᾧ μένων εἰς τὸς αἰῶνας, the eternall God, in oppoſition to all falling and fading time-gods, and Kings of clay, and ſo he is a God to whom *Daniel* did with a great deal of reaſon, rather tender the honour of prayer, then to King *Darius*, or the ſuppoſed deities of *Perſia* or *Chaldea*, who are no ſtanding Gods, induring for ever, but come out of times womb and decay and fall as creatures alſo do.

Laſtly, his Kingdom, that is, his people and ſervants, (ſuch as *Daniel* and his *Church*) and his dominion ſhall indure to the end עַד־מִפְּאָ which is not ſo to be taken as if עַד did ſignifie a date or tearm-day, at which time the dominion of God ſhould have an end; for, 2 *Samuel* 6. laſt *verſe*, it is ſaid, *Michal had no child* עַד יוֹם מוֹתָהּ *even till the day of her death*, that is, ſhe never had any child, for the ſenſe cannot be that ſhe had any child after the day of her death; ſo *Pſal.* 48. 14. *For this God is our God for ever and ever he will be our guide* עַל־מוּת *even till death*; it is not intented that the Lord ſhall ceaſe to be their *God and guide* after death, which is contrary to expreſſe Scripture, *Math.* 22. 32. *Rev.* 7. 16. 17 and *Math.* 28. 20 *I am with you*, ἕως της συντελειας *to the end of the world*; the ſenſe is, *I am with you for ever*, for at the end of the world Chriſt doth not leave his own ſervants. I know עַד otherwiſe doth often ſignifie a certain definite time, as *Pſal.* 132. *I will not ſleep untill I finde a place for Jehovah*, עַד־אֶמְצָא מָקוֹם and 1 *Sam.* 14. 9. *Pſal.* 73. 17. *Pſal.* 105. 19.

2. The words contain this generall, a proclamation royall of a great King; and for particulars;

1. Who

1. Who giveth out the Proclamation, *From my face a Decree goeth*, I Darius *make a Decree.*

2. The parties to whom, *to every Dominion of my Kingdom.*

3. The matter, *that they fear and tremble.*

4. The object. *before the face of the God of* Daniel.

5. The reasons of the Decree, for Law without reason is will, not Law; men go to heaven or hell with reason.

1. *He is the living God*, and this is from his nature.

2. *He is eternall*: then from his government, *his Kingdom*, such as time, 2. violence, 3. wisdome can not destroy; but such a *Church* and *Kingdom as shall endure for ever*, and his dominion endureth to the end.

[*I make a Decree.*] This *Darius* the *Mede*, called *Nabonithus* succeeded to *Belshazzar*, the son of *Evill-Merodach*, about the year of the world 3393. others 3442. and did raign *an.* 17. or 19. And having advanced *Daniel* to great honour, by force of a wicked law, cast *Daniel* to the Lions; and God having miraculously delivered *Daniel* from the Lions, this *King* giveth out a Law, that all his Subjects fear and serve the *God of Daniel.* Whence observe,

1. *All Princes are oblieged to govern and rule for the Lord and his honour.* 1. So Scripture speaketh, it shall be in the last dayes, *Isa.* 49 25. *Kings shall be thy nursing fathers, and Queens thy nursing mothers.* Psal. 72. 10. *The Kings of Tarshish and the Iles, shall bring presents.* (I would the King of this Island were in this text) *ver.* 11. *The Kings of Sheba and Seba shall offer gifts, yea all Kings shall fall down before him.*

2. Princes are Gods Standard-bearers, they bear his sword by office, *Rom.* 13. 4. and they hold Crown and Scepter of him, as great Landlord of all powers.

3. In a speciall manner they are second Gods. *Psal.* 81. 6. *Nor do rulers judge for men, the judgement is the Lords.* 2 *Chron.* 19. 12. All rulers in the act of judging are *Gods* deputies, even though their second calling be to be sent by a King and therefore see what judgment God himself would pronounce, if he were on the bench, that same must they decree. Except they would make the deputed mouth to belye the minde of the great *Lord* who sent them.

4. The Lord hath intrusted Christian rulers with the most precious thing he hath on earth, he hath given his bride and spouse to their tutory and faith.

5. What

5. What ſweeter comfort, can the Ruler have, either when his ſoul lodgeth in an houſe of groaning and ſick bones, and the image of death ſitteth on his eyelids, or in the day of his greateſt calamity, then to look back and ſmile upon ſuch an old friend, as a good conſcience? and to ſay as *Job* doth, *Ch.* 29. 13. *The bleſſing of him that was readie to periſh came upon me, and I cauſed the widowes heart to ſing for joy,* &c.

Uſe 1. You are intruſted by God, with an honourable Virgin, a *Kings daughter*, *Pſal.* 45. 9. Now then for her fathers ſake, and for her Fathers bleſſing deal kindely with her. As you love the Bridegroom, take care of the Bride. Ye have now amongſt your hands *Chriſt*, his Crown, his *Iſrael, his glory*, *Eſa.* 46. 13. his Prerogative Royall; be faithfull tuterers and active factors for the Priviledges, Laws and Liberties of the high Court of Heaven.

Uſe 2. If this be the place and relation that Princes have to Chriſt and his Church; then can the Lord have given no power to any ruler to waſt and deſtroy the *mountain of the Lord*.

For, 1. All royall power given of God, *Deut.* 17. 18,19,20. in the firſt moulding of royall highneſſe, was a power to rule according to that *which is written in the Book of the Law*, and ſo there can be no royall power to the contrary, truely royall.

2. That power cannot be from God as a lawful power, the exerciſe and acts whereof are ſinfull. I ſpeak of a lawfull morall power.

3. If ſuch an incontrolable power as cannot be reſiſted, be of *God*, then are Princes given to the Churches and people of *God*, as judgements of *God*, then are all Chriſtian States *actu primo*, made ſlaves by *God*, in the very intention of *God* the giver, and of the gift, at what time he giveth them a nurſ-father to feed and govern them; and ſo ſhall *Gods* gifts be ſnares, plagues, and no gifts, If God give a fatherly power to a father to kill all his children, and if a State give to their Generall a military power to ſell and deſtroy all his Souldiers, ſo as neither ſons nor Souldiers may defend themſelves, then the fatherly power ſhould be of its own nature a plague to the ſons. If any ſay, the prince, the father, becauſe they fear God will not put forth in acts ſuch a power; I anſwer thanks to the Princes goodneſſe for that, but no thanks to his office and power. God gave him the Sword as a Prince, if he do not draw that royall Sword to drink blood, we cannot impute the

the cause to the nature of the royall gift or intention of God the giver, but to the goodnesse of a man which must be bad divinitie.

Doct. 1. *So much as Darius hath of God, or any good ruler, so far is his spirit for the publick.*

He heareth something of the *God of Daniel*, now then he hath a publick spirit to send something of God to all nations, people, and languages, *ver.* 25. Though there be nothing to prove that the man had saving grace, yet the generall holdeth, so much of God as any hath, in so far is he for the publick.

1. Because grace is a publict beam of God, and a branch of Gods goodnesse, and so of a spreading nature; and the better things be, the more publick they are; the Sun is better then a Candle; God best of all, because every thing that hath being hath something of God; and Christ best of all, because he is the Saviour of many, and *Col.* 1. 20. *hath reconciled all things in heaven and earth to himself.*

2. Graces end is the most publick end of the world, even Gods glory, for all things are for God, *Rom.* 11. 36. *Pro.* 16. 4. mens private ends are sinfull ends.

3. The more gracious men be, the more publick they are; *David* will not be *David* alone in praising God, but *Psal.* 148. he will have a world in with him, even *Angels, Sun, Moon, Stars, Heaven of Heavens Dragons, deeps, fire, hail snow, vapor, stormy wind, mountains, trees, beasts, creeping things, fowles, Kings, Judges, old and young*, to hold up the song. *Moses* and *Paul* would lay out in ransome their part of heaven to redeem Gods glory, and salvation to the *Lords Church*, the *Martyres* desired that their pain and torment might praise and exalt God; How broad, how Catholick and publick was his spirit who said, 1 *Cor.* 9. 19. *Though I be free from all men, yet have I made my self servant unto all, that I might gain the more.* 20. *And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law.* 21 *To them that are without the Law as without the Law, (being not without Law to God, but under the Law to Christ) that I might gain them that are without Law.* 22. *To the weak became I as weak, I am made all things to all men, that I might by all means save some;* A publick spirit is not himself, he is made a Jew, a Gentile, *a weak man*, not a *weak* man, he is made Law and Gospel, he is made a bridge over a River, that the Church may go over him dry; he complyeth with all who but lend ou

half a look to Chriſt, and he is in a complement of grace a ſervant to all. 2 *Cor.* 4. 5. *We preach not our ſelves* (except we preach our own ſins, our own condemnation by nature, and that we underpreach all eminencie in our ſelves) *but our ſelves your ſervants for Chriſts ſake*; yea, your ſervants ſervants for Chriſt; See the Complement of a publick heart, of one who is willing to ſtoop, and put his head and hair under the feet of the Church, and of the pooreſt and moſt deſpiſed paſſenger who maketh out for heaven.

Uſe. Then grace maketh men rich *Parliament men*, and there is a wide difference betwixt a publick man, and a publick ſpirit; all Parliament men are publick men, but they are not all publick ſpirits, elſe ſo many of them would not have deſerted the publick and run away from Chriſts Colours, to ſeek their own private Idols. Men void of grace make an idol of themſelves, every wicked man is wholly himſelf, and wholly his own, *Phil.* 2. 21. *They all ſeek their own, not the things of Jeſus Chriſt*; he who is for the Bridegroom, cannot be againſt the Bride, nor againſt the Commonwealth; he who is a Statſeman of heaven, and knoweth ſavingly the fundamentall Laws of *Ieſus Chriſt*, the power and prerogative royall of the King of Kings; he who is acquainted with the frame and conſtitution of the kingdome of ſin, in his own heart; he who feareth God, who feareth his own light, and is awed with the decrees and Laws of an inlightned conſcience, ſhal be faſt for the publick; and the man who ſelleth his religion and his ſoul for his private ends, will ſoon ſell his countrey, his Parliament, the Laws and Liberties of the Kingdom. Will he put the *Law of God*, and the Crown and Scepter of that princely Lord Jeſus to the market, and will he ſtick, for his Court and honour, to ſell the Laws of *England*? and will he forfeit heaven, and will he not forfeit you all, and your Parliament and Liberties? O then be intreated now to be for heaven and Chriſt, as his publick State-wits, to convey decrees for Chriſts honour, for reformation (againſt Babylon and her ſons) through this whole Kingdom. You have now power and opportunity to ſend the Glory of Chriſt over ſea, to all Europe; the eyes of nations are upon you, exalt the Son of God, think it not ſweet policie to have peace with Babylon, and war with God; conſider if Church and State did ever proſper ſince the Queens Idol of the Maſſe was ſet up amongſt you; and what is your

part

part when many Maſſes are now in the Kings Court at Oxford.

[*I make a Decree*] There was a wicked Law and a curſed Decree made by *Darius*, that for 30. dayes neither *Daniel* nor any of Gods people ſhould pray to God, or to any god ſave to *Darius*; *Daniels* enemies prevail this far, that *Daniel* the *Churches* right eye now in the Court, ſhould be decourted and caſt out to be meat to beaſts; Behold the artifice and fathomleſſe depth of Gods wiſedom, who bringeth a contrary Decree out of this wicked Decree, even a decree for adoring that God of *Daniel*, whom they had diſhonoured.

Doct. *It is the art of the deep wiſedom of Divine Providence to bring good out of the ſins of his enemies, and the ſufferings of his own.*

Joſephs brethren moved with envy, ſell their brother, *Potiphar* caſteth him in priſon; the wiſedom of God cometh in, in the game, and he exalteth *Joſeph*, and keepeth alive people in famine. *Herod, Pilate, Iewes and Gentiles, crucifie the Lord of glory*, the art of free grace, deep wiſedom in God muſt be more then half play-maker here, and in this redeem the loſt world. The *Chaldeans* ſpoile *Job* and plunder him, *Satan* maketh him an empty houſe, and a childeles father, mercy cometh up in the Theater, and free grace maketh *Job* an illuſtrious and fair coppy of patience and faith to all ages. *Achitophel* did, as many now with our King doth, he gave wicked counſell againſt the Lords ſervant and a juſt cauſe, divine juſtice cometh in in the game, and *Achitophel* hangeth himſelf.

The uſe of this ſhall anſwer two queſtions.

1. *Why doth God ſuffer ſin to be, and ſo much ſin in* England *and* Ireland?
2. *Why doth he ſuffer his people in Covenant with him, to be a land of blood?*

The former queſtion is a general, a wicked *Marcion* asketh, why the Lord who foreſaw the event, did ſuffer *Eva* and the devil to confer; and if he was able, why did he not hinder ſin to be, except he had been either invious, and would not, or weak and could not hinder the entreſle of ſin in the world? *Tertulian* anſwereth, becauſe the Lord is free in his gifts, *Auguſtine* anſwereth, *Epiſt.* 59. *ad Paulinum*, *Quia voluit*, becauſe it was his will. *Proſper* and *Hilarius* both with *Auguſtine*, ſay; *the cauſe may be unknown, it cannot be unjuſt.* Though it were in the Potters hand, to turn clay into braſſe, yet his power ſhould not deſtroy his libertie, to cauſe him to make a lame veſſel ſuch, as if it had reaſon and will to fall, it ſhould not be broken. Why ſhould *Daniels* enemies prevail ſo as to caſt him

to Lions? that theſe knees that bowed often to God, and theſe hands which was liſted up to him, ſhould be eaten with Lions? O lame veſſel believe, believe, but diſpute not. And the anſwer is clear, ſin is the worſt thing that is, but the exiſtence of ſin is not ill: otherwiſe (ſaith *Auguſtine*) God ſhould never permit it to be. Yea ſins being in the world, is (*ſilva juſtitiæ divinæ, officina gratiæ Chriſti*) *a field for the glory of revenging juſtice, and ſin is the workhouſe of the pardoning grace of God.* And therefore there be good reaſons why the Lord ſhould permit ſin, and ſuch ſins.

1. That there may be roome in the play for pardoning grace, the colour and beauty of free grace had never been made obvious, in ſuch a way, to the eye of Angels and men, if ſin had not been.

2. There had been no imployment for the mercy of a ſoul-redeeming Jeſus.

3. We ſhould not have had occaſion in the ears of Angels to hold up for ever and ever the new Pſalm of the praiſes of a Redeemer.

4. By this nature, clay and frail nature and ſelf-dependance is cryed down, and God exalted.

5. By this, the humble love of the contrite and broken heart is neceſſitated to kiſſe the bowels of him, who bindeth up the broken hearted mourners in Zion, and furrows of blood put to reall acknowledgement of everlaſting compaſſion.

6. Hence alſo are minors and poor pupils put to improve their faith and dependance upon ſo Kingly a Tutor, as never enough loved and admired Jeſus Chriſt.

7. Hence, to the praiſe of grace, Satan hath fair juſtice, and that (*in foro contradictorio*) in open patent Court, when clay triumpheth over Angels and hell, through the ſtrength of Jeſus Chriſt.

The other queſtion is alſo ſoon anſwered: *Why ſhould the cauſe of God be ſo oppreſſed, and his Churches garments rolled in bloud?*

But 1. God muſt be known to be God in his own Chaire of eſtate, and he muſt be the *Saviour of Iſrael in the time of trouble.*

2. *Satan, Prelates, Papiſts, Malignants,* ſhal be under-work-men and kitchin-ſervants to him *who hath his fire in Zion, and his furnace in Jeruſalem,* to purify and refine the veſſels of mercy in the Lords houſe.

3. Chriſts Bride muſt know, that this is their Inne, not their home, their pilgrimage, not their Countrey, otherwiſe our Lord knoweth how to lead his paſſengers to heaven, not by Sea, but by drie land.

4. All

4. All muſt ſee that the loſſe of men is not the Lords loſſe, but the Goſpels gain.

5. His glorious grace muſt be commended who ſuiteth in mariage a ſpouſe to himſelf, in no place, rather then in the *furnace*. *Iſa.*48.10

6. Prayers and praiſes muſt be the rent paid to him to whom belongeth the iſſues from death. The Lord hath a great work now on the wheels in Britaine; Be very charitable of our Lords diſpenſation, though the ſlain of the Lord be many in *England* and *Ireland*, look not on the dark ſide of Gods providence, or on the black and weeping ſide of his diſpenſation, *widows are multiplied* almoſt as the *ſand of the ſea*, children weep and cry, Alas my father? mothers in *Ireland* die twice, when they ſee their children ſlain before their eyes, and then are killed themſelves. Oh! (ſay men) why doth the Lord this? Behold the fair and ſmiling ſide of Gods providence; contrary winds from Rome, from hell, by the art of omnipotency, promove the ſailing and courſe of Chriſts ſhip.

1. God is now drawing an excellent portraict of a refined Church, but with the Inke of the innocent blood of his people; ſay not, What is the Lord doing? or is there knowledge in the Almighty? who hoth given the Lord counſel? better we be his courtiours, then his counſellours.

2. If we love the duſt and the ſtones of Zion, *Pſ.*102.14. *Chriſt* is raviſhed with one of his Churches eyes: and with a *chain of her neck*; *Can.*4.9. *God* loveth his own glory more ardently then I can love it.

3. The Church is dearer bought to Jeſus then to me or you; he hath given too great a price for her, to loſe her.

4. Rather when we cannot ſee to the bottome of providence believe upon plaine truſt, and ſay as *Iſa.*8.17. *I will wait upon the Lord, that hideth his face from the houſe of Jacob, and I will look for him.*

Part. 2. [*In every dominion of my kingdom.*] This is the ſecond part wherein the parties to whom this Law is given, are expreſſed in their univerſality, as they are *v.* 25. *To all people, nations, and languages that dwell on all the earth, peace.* Whence obſerve; *That nations without the viſible Church never wanted means, either ordinary or extraordinary, to know God*; though we cannot in reaſon ſay that the Decree or Law of a heathen King is the *Arminian* univerſall grace, yet ſome means all have: And God hath laid open four Books to

all

all nations. 1. That book of creation of the Heavens and his works, *Pſ.*19.1. *The Heavens* מְסַפְּרִים כְּבוֹד־אֵל *do book, and regiſter the glory of God,* Rom. 1. 20.

2. The book of ordinary providence is a Chronicle or Diurnall of a *God-head,* and a Teſtimony that there is a God, *Acts* 14. 17. *Acts* 17. 27.

3. There is a book of the extraordinary works of God, and ſome report of the true God, upon occaſion carried to Nations without the borders of the viſible Church. As our Text ſaith: and *Rachab* ſaith, *Joſh.* 2. 10. *We have heard how the Lord dryed up the red Sea,* &c. But as children ſport themſelves and play with the pictures in a book, and with the gold on the covering of the book, and the ribbins, not knowing the ſenſe and meaning of this book, ſo do we ſport our ſelves in looking on the outſide of theſe three books, not ſearching in to read and underſtand the *inviſible things of God, his eternall power and God-head,* Rom. 1. 20.

4. The book of mans conſcience, *Rom.* 2. 14, 15. doth ſpeak of God, to all Nations, though now by reaſon of our ſinfull blindneſſe and dulneſſe, that book be uncorrected, and dimme printed, written with white and watery Ink; ſo that we ſee not God diſtinctly in it. Yet all theſe four ſerve to make men *without excuſe, becauſe when they know God, they glorifie him not as God, neither are thankfull,* Rom. 1. 20. but this condemneth us to whom there is laid open a better and fairer and learnder piece, *Pſal.* 19. 7.

Uſe. *The Law of the Lord is perfect, converting the Soul.*

Yea, if Chriſt in the Goſpel *had not come to us, we ſhould have had no ſin* (no evangelick guilt of unbelief) *but now we have* (πρόφασιν) *no ſhift of Law, no cloak for our ſin.* Hence though this *Iland* be in a more bleſſed condition, by reaſon that the Sun ſhineth in his ſtrength and light in our Meridian, (*God hath not done ſo to every Nation, Pſa.* 147. 19, 20.) yet by reaſon of deſpiſing ſalvation in this day-light of the Goſpel, we are in a moſt dangerous condition.

1. Becauſe Sodomie is not ſo hainous a ſin as unbelief, and the deſpiſing of the Goſpel, *Mat.* 10. 15. For Evangelick unbelief is againſt the flower and Garland (to ſpeak ſo) of the excellency of God, not only againſt a Creator, but againſt a Saviour, and againſt theſe moſt lovely and ſoul-raviſhing attributes of God his mercy, goodneſſe, free-grace, longanimity, patience, bowels

of

of compassion, and therefore an unbelieving Covenanter in *Scotland* and *England*, is to look for a hotter furnace in the lake of fire and brimstone, than one of Sodom and Gomorrah.

2. Because there is some exception against the Law-vengeance, for the Gospel is a clear exception against those who are under the Law-curse, *Joh.* 3. 16. But there is no exception against the Gospel-vengeance: this is a year and age, and *Eternity vengeance*, for the finall rejecter of the Gospel hath not a sacrifice for sin to look to, as the Law-breaker hath, *Heb.* 2. 1, 2. *Heb.* 10. 26, 27.

3. The rejecting of the Gospel is a fighting against the Spirit of the Gospel, whereas the Law is but a letter: and unbelief is a *sin against the Holy Ghost*, though it be not alwayes *the sin against the Holy Ghost*, therefore are the despisers of the Gospel, kept, as desperate robbers are, to the judgment of the great Court day, and chained up and fettered to the last and terrible vengeance, 2*Thess.* 1. 8, 9. *Deut.* 32. 22. *Heb.* 10. 26.

O tremble and stand in aw of this high treason, for your sin is not like Sodoms, nor like the despising of the religious decree of such an heathen King as *Darius*. But ere I proceed, it may be asked Is unbelief a greater sin then Sodomy which hath a cry up to heaven, unbelief soundeth no such cry to heaven?

I answer, Hainous sins against the second Table, are born with a shout and a cry in their mouth, and are very broad-faced and bloudy, and have more of a naturall conscience in them, because the duties of the second Table are written in our heart in fairer print, and in bigger Character then the duties of the first Table. Therefore naturall men can hear the cry of these sins, and that is our corruption, that a man is more wounded in mind, if he offend his earthly father, then if he blaspheme his heavenly Father, the great and eternall JEHOVAH. But the duties of the first Table are written in our heart, by nature, in a more dimme and obscure way, and hath lesse of naturall conscience, and the principles of the Gospel are not written in our heart at all, at least as they are Evangelick, we know them not but by revelation, *Gal.* 1. 15, 16. *Mat.* 16. 17. and therefore sins against the Gospel are born dumb, and being more cleanly and spirituall sins, they have no shout or cry against the conscience, except in so far as they are enlightned supernaturally, in whom unbelief hath a stirring and a

pain

pain of conſcience. Hence obſerve a conſiderable difference by the way, betwixt the naturall and renewed ſoul. A naturall man may be pained in conſcience with paricid, robberies, acts of cruelty, but never ſhall you hear him troubled in mind with unbelief and doubting of a *God-head*, and the ſouls immortality, as *Judas* was wakened in conſcience for blood and treachery againſt his innocent Maſter, but not for unbelief and blaſphemy, whereof he was guilty in an high meaſure. But the renewed are troubled with ſpirituall ſins, which are only diſcerned by a ſpirituall and ſupernaturall light, as with unbelief, ignorance, ſecurity, wandring of heart in Prayer, doubtings of a providence that ruleth all.

Alſo it may be queſtioned, how it cometh to paſſe that God ſendeth not ſufficient helps to all Nations, that they may *come to the knowledge of the truth and be ſaved.*

I anſwer ſhortly. It is enough that he giveth ſufficient means in this ſenſe, that Gods juſtice is cleared, and men are without all excuſe, in that they wilfully loſe themſelves. 1. Men are not formally guilty becauſe they are not ſaved. Nor 2. are all men guilty becauſe the Goſpel cometh not to them. Nor 3. are they all guilty becauſe they believe not. *For how ſhall they believe in him, of whom they have not heard?* *Rom.* 10. 14. but they are guilty becauſe they do not uſe that which is given them, for God.

Object. 1. *But God gave me no more grace, and what can I do without grace?*

Anſw. This argument toucheth thoſe who hear the Goſpel, as well as thoſe who never heard of it. And it is a chiding with the ſoveraign Lord, becauſe he gave not efficacious grace to all. And Patrons of nature, and Arminians are no leſſe ſtraited with this incomprehenſible diſpenſation of God then we are.

Object. 2. *But if I had had ſuch a grace as God gave to* Peter, *I ſhould have believed.*

Anſw. It is the carnall mans argument, *Rom.* 9. 18, 19. *If he have mercy on whom he will.* He cannot be angry againſt me, who do not believe, for no man reſiſteth his will. Yea, but as the clay ſhould not diſpute with the Potter; ſo the clay having a corrupted will, doth wilfully refuſe to believe, and the creatures willing diſobedience, and Gods free decree of denying grace doth meet in one, for which cauſe the creature is juſtly condemned.

Object. 3.

Object. 3. *But more grace should make me believe, and more grace God denyeth to me.*

Ans. It is easier to complain for what we have not, than thankfully to use what we have. If the creditor crave the payment of ten thousand pounds from a Land-waster, it is bad payment to say, *You are to be blamed, that I pay not, because ye lent me not twenty thousand pound.*

Object. 4. *But I have a strong inclination, and cannot resist when I am tempted.*

Answ. O lame vessel, tremble, but dispute not. 2. It is lawfull to complaine and sigh under those fetters. *Rom.* 7. 24. but unlawful to chide and excuse sinfull rebellion.

Part. 3. *That men tremble and fear before the face of the God of Daniel.*

In this third part we have to consider these two:

First, Who commandeth trembling and fear.

Secondly, The thing commanded, trembling and fear.

1. The commander is *Darius*, but whether converted, or not, is a question. I think there is no ground to hold that he was a converted man. 1. Because all that he commandeth is trembling, and *fear of God* upon the occasion of a miracle, the positive worship of God is not commanded. 2. He calleth not God, his God, but the *God of Daniel.* 3. He acknowledgeth *Daniels God* to be the *living God*, but doth not command that he only shall be served, and all dead gods cast off. 4. The *Babylonish* history sheweth he still kept his *idol-gods.* 5. The rise of this proclamation is a miracle, and such as breedeth rather a servile fear than a filiall adoring of God. 6. There is nothing here of the means to instruct his people in the knowledge of the true God; And to command Religion without information of the minds, is rather tyranny over the conscience, than true zeal: Hence *unrenued men may out of the dominion of a convincing light, be forced to acknowledge the Lord, when yet the will and affections are not subdued to the knowledge of God.* Hence I expresse my thoughts in this point, in these assertions.

1. *Assert.* The naturall conscience is not its own Lord in knowing, believing, and confessing something of God. For, first, *Devils believe their is a God, but they tremble, Jam.* 2. 19. They believe against their will, as a man condemned to death for a crime, believeth

he muſt die, but his will is oppoſite to his faith. *Judas* awaked cannot chuſe but believe a vengeance. Light is a King and a conquerour ſometime. 2. You ſeldom finde but enemies have given a teſtimony now or then, for God. *Ex.* 14. 25. *Let us flee,* (ſay the Egyptians) *for the Lord fighteth for them, againſt the Egyptians:* Pharo being maſtered in conſcience with the plague of hail mingled with fire, ſaith, *Ex* 9. 27. *I have ſinned* [*this*] *time: The Lord is righteous, and I and my people are wicked. Deu.* 32. 31. *For their rock is not as our Rock, our enemies being judges: Pſ.* 126. 2. *Then ſaid they among the heathen, the Lord hath done great things for them,* Sauls conſcience ſpeaketh truth, in a dream, through his ſleep, though he went to bed again. 1*Sam* 24. 17. *Thou art more righteous then I,* ſo ſpeaketh he to *David.* The devill can ſay no other wayes, *Luk.* 4. 34. *I know thee who thou art, the holy one of God. Pilate* muſt ſay of *Chriſt, I find no fault in him. Caligula* his fear muſt make his faith a liar, and when he heareth a thunder, ſay, *Mine ears hear the God which my heart denyeth to have any being. Nero* can not ſay but hell is begun in his ſoul before the time. The Apoſtat *Iulian* ſaid, *Viciſti tandem Galilæe, At length O Ieſus, thou art victorious. Paul* the third, a monſter of men, ſaid dying, *I ſhall now be reſolved of three things: 1. if the ſoul be immortall; 2. if there be a God; 3. if there be a hell. Plinius* the 2. wrote to the Emperour that Jeſus Chriſt was a great Prophet, and a holy man. Many Papiſts of old gave teſtimony that the *Waldenſes* were holy men. Many at *Rome,* ſaid *Luther* was for the truth, and counſelled that *Leo* the tenth would reform the Church, as *Guiciard hiſt l.* 3. ſaith. Malignants on their deathbed have ſaid, the Parliament of *England* is for juſtice and Religion, and *Scotland* contend for the purity of the Goſpel; and let but adverſaries ask at their conſcience in cold blood, whether the world, and their own eaſe, or the truth of God bottomed their conſcience in following the wayes of Cavaliers, and ask, on whoſe ſide are lies, perjury, blaſpheming, mocking of Godlineſſe, the idolatrie of the Maſſe.

Aſſertion 2. The will and affections have a dominion over conſcience in many things; in that,

1. There is a Covenant betwixt conſcience and concupiſcence, while (as *Chryſoſtome* ſaith) *Men believe not what they know, but what they will,* and will is half play-maker in their faith, 2 *Pet.* 3. 5. *of this they are willingly ignorant,* excellently it is ſaid

Ier. 9. 6.

Ier. 9. 6. בִּמִרְמָה *in deceit they refuse to know me, saith the Lord.* The will hath a back-pull on the mind. Light and malice, mind and will are woven through other, the wills malice soureth and leaveneth the minds light, as rotten matter mixed with good wine overmastereth it, and taketh taste and collour from it.

2. The will and affection hath power to suspend the acts of considering of Christs excellency: 2. Sins horror: 3. Truths beauty: 4. The sweet peace of obedience to God. 5. The eternity of heaven and hell. *Hos.* 7. 1. *The thief cometh in, and the troups of robbers spoil without, and they say not in heart, that I remember all their wickednesse.* The will and affections should ingage and take the minde surety and obliged to consider of *God* and his wayes. But it is here as when a merchant cometh in, and overbiddeth the customer, and causeth the seller and the customer part company. When the minde is upon this or the like: *What shall the wrath or the smiles of a King do to me when my eye-strings shall be broken? What thoughts can I have of gain, lust, pleasure, court, when worms shall make their nests in my eye-holes?* In these, affections come in and divert the mind from such precious thoughts, and here be two errours in the will: first, a sort of wicked diverting of the mind from necessarie truths. Secondly, a will heresie when faith and divinity is swallowed up in the will and affections.

3. The will and affections resist truth in the mind, as *Acts* 6. 10. The adversaries *could not resist the wisedome and spirit by which Stephen spake*; then their mind was convinced, *Acts* 7. 51. *You do alwayes* (saith *Stephen*) *resist the holy Spirit.* Behold th y could not resist light, yet they do, of malice, resist light.

4. The will and affections can imprison and cast in fetters truth, *Rom.* 1. 18. *They keep the truth of God captive*, or in bonds: though truth sometime break the fetters, and bolts, and escape, and come out to a confession, yet they apprehend Truth again, and lay it in fetters.

Assertion 3. The only saving grace of God, infused in the mind will and affections, doth subdue the conscience to truth, and obedience of the truth. Grace is the greatest conquerour of all, *Jer.* 20. 9. *I was weary with forbearing, and I could not stay.* Act. 4. 20. *We cannot but speak the things which we have seen and heard.* New wine must have vent.

Uſe. 1. We would beware of ſins againſt light, theſe are under water in the ſhip, and are ſinking ſins, a Reformation hath been calling on you, and offering it ſelf to you theſe fourſcore years, and men have been ſaying, *It is not time to build the houſe of the Lord*; and conſider I pray you how fearfull it is, for men not to ſtoupe and fall down, as taken captives to the truth of God, for every thought ſhould be brought as an apprehended Souldier, and a captive to the *obedience of Chriſt*, 2 Cor. 10. 5. and eſpecially the land is to be humbled for ſuch ſins as by the light of the Goſpel hath been cryed againſt, as luxurie, vanity, pride, *and fulneſſe of bread*, uncleanneſſe, ſwearing, lying, unjuſtice, oppreſſion, but eſpecially multiplied Altars, Idolatry, ſuperſtition, will-worſhip.

Uſe 2. The honourable Houſes are to beware of the half reformation of *Darius*; nothing more odious to God then,

1. A negative devotion: *Nebuchadnezzar* thinketh he hath done all if nothing be ſpoken amiſſe of the true God, *Dan.* 3. 29.

2. *Agrippa* his *almoſt a Chriſtian* is not a Chriſtian at all, *Jer.* 3. 10 *Yet for all this her treacherous ſiſter Judah hath not turned to me with her whole heart.*

3. *God* deteſteth luke-warmneſſe, and coldneſſe in his matters.

4. He hateth a mixture, it is a mark put on *Samaria*, 2 *Kings* 17. 13. *They feared the Lord and ſerved their own gods*; this is that which bringeth the ſtretched out arme of the Lords fury on the land, *Zeph.* 1. 5. becauſe they *ſwear by the Lord and by Malcom*, and becauſe the people *halteth betwixt the Lord and Baal*, 1 Kings 18. 21. and it is *Jehu* his reproachfull reformation, 2 *Kings.* 10. 28. *Thus Jehu deſtroyed Baal out of Iſrael.* 29. *Nevertheleſſe he departed not from the ſins of Ieroboam the ſon of Nebat.* O how fearfull to be under this! he is for the good cauſe, nevertheleſſe he knoweth nothing of the power of Religion, ſo he is right in the houſe, nevertheleſſe he complyeth much with Malignants. It is known to you all when the whore of *Babylon* was caſt out of the Church, that ſhe left behind her a gold ring, and ſome love-tokens, I mean Epiſcopacy and humane Ceremonies; this was the whores policy to leave a token behind her, that ſhe might find an earand in the houſe again, and ſhe was indeed returning to the houſe to demand her love-token again, but it ſhall be heavenly

venly wiſdome to make a perfect reformation, keep nothing that belongeth to *Babylon*, and let not a *ſtone to be a corner ſtone or a foundation be taken out of Babylon* for building of the Lords houſe, for they are curſed ſtones.

[*That they tremble and fear*] In Part 2. of the third member of our Text we are to conſider that JEHOVAH is to be looked and ſerved with fear and trembling, upon theſe ſix grounds, all applicable to the preſent condition of times.

1. He is a great God, *Ier.* 30. 6. *For as much as there is none like unto thee, O Lord, thou art great, and thy Name is great who would not fear thee, O King of Nations?* Jer. 5. 22. *Fear ye not me, ſaith the Lord; will ye not tremble at my preſence, which have placed the ſand for the bound of the Sea*, &c. Alas we fancy to our ſelves a little God, and a great mortall King; therefore we tremble at the one, and fear not the other, ſo when we have to do with an earthly power, the ſoul is ſervilly timorous, when we have to do with God, the conſcience is all made of ſtoutneſſe.

2. The ſins of the land ſhould make us tremble, *Iſa.* 24. 16. *But I ſaid, my leanneſſe, my leanneſſe, wo unto me, for the treacherous dealers deal treacherouſly.* Jer. 23. 9. *My heart within me is broken, all my bones ſhake*, &c. Pſal. 119. 53. *Horrour hath taken hold of me, becauſe of the wicked that keep not thy Law.* What ſhould the ſins of Court, of Prelates make me tremble? are they my ſins? Yea 1. every ſin that I am not grieved for, is mine. 2. He never mourned for his own ſins, who is not humbled for the ſinnes of the Land. 3. A gracious *Samuel* will owne the ſins of *Saul*.

3. Gods great works call for trembling, *Hab.* 3. The Prophet conſidering *Gods walking through the red Sea with his horſes*, maketh him ſay, though it was a work of mercy, *v.* 16. *When I heard it, my belly trembled, my lips quivered, rottenneſſe entered into my bones, and I trembled in my ſelf.* O tremble at this Lord, who hath 1. Wrought State-miracles, if not miracles in nature; he hath commanded the Sun of righteouſneſſe to ſtand ſtill in the Miridian of *Britain*. 2. He hath divided our red Sea. 3. He hath brought us back from the bordell-houſe, and renewed a Covenant with us. 4. Our enemies are fallen and thoſe are inlarged who were baniſhed, impriſoned, vexed by Prelates for the

hainous crime (as they thought) of pietie, holineſſe and orthodoxie. Tremble at his goodneſſe, *Fear the Lord and his goodneſſe*. Hoſ. 3. 5. *Rejoice in trembling*, Pſal. 2. 11. An ingenuous mind feareth debt, mercies tendered to us are debts lying on us, O how ſhall we repay him? What ſhall we render to him? Are we not Banckrupts to mercy and the goodneſſe of God?

4. Tremble at Gods judgments. *Pſal.* 119. 120. *My fleſh trembleth for fear of thee, and I am afraid of thy judgements.* Jer. 4. 19. *My bowels, my bowels, I am pained at the very heart, my heart maketh a noiſe within me, I cannot hold my peace, becauſe thou haſt heard, O my ſoul, the ſound of the trumpet, the alarm of war.* Here is a waſt field of trembling; God in *Germany* is God to be feared in all places, for in theſe lands the wife could ſcarce have the half of her husband to bury, the beſt half hath been blown up in the air with firie-work. 2. Horſe hath been eſteemed good meat. 3. In *Ireland* the mothers have heard their young children ask mercy at the rebell with his Skainzer cutting the throat of her ſon; and hath not the Sword multiplied Widows, and multiplied Orphans in this land? It is fearfull to man to bide it our, as a war, whether Gods diſpleaſure will or no.

5 We are exceedingly to tremble at his anger, *Amos* 3. 8. *The Lion hath roared, who would not fear?* When God doth but ſeem to be angry. The children of God have been diſtracted, and almoſt beſides their wits with Gods terrors, *Pſal.* 88. 15. and they were ſcarce in the ſuburbs of hell. Is there not cauſe to fear, if any of the land break the oath of God, that the flying roll and book of vengeance, *twenty cubits long, and ten cubits broad, ſhall enter into ſuch a mans houſe, and remain in the midſt thereof, and ſhall conſume it both timber and ſtones?* Zach. 5. 4. when God declareth himſelf angry, mountains and hills do tremble, *Pſal.* 114. 3. *The Sea ſaw it, and fled, Iordan was driven back.* 4. *The mountains skipped like Rams, and the little hills like Lambs.* 5. *What ailed thee, O thou Sea, that thou fleddeſt? thou Iordan, that thou waſt driven back?* v. 7. *Tremble thou earth at the preſence of the Lord.* Hab. 3. 10 *The mountains ſaw thee, and they trembled.* That God is now angry, it may appear: 1. Becauſe your adverſaries never proſpered in any wars before, and now the Lord hath girded em with ſtrength. 2. The godly man is taken away, it is clear

then

then there is evill coming, *Iſa.* 57. 1. *Mich.* 7. 1. When an old ſheep fleeth into an hedge, it is like a ſtorm is coming. 3. There be more bloodſhed then would have recovered the Palatinate.

6. We are to tremble when the Lord is like to depart; and that Chriſt and the Goſpel ſhall depart from this Kingdome, is intended by Papiſts and Prelats, for the extirpation of Proteſtants and Proteſtant Religion, is the deſigne of Babylon, and of thoſe in whom is any of her ſpirit: and conſider what this is, *Hoſ.* 9. 12. *Though Ephraim bring up children, yet will I bereave her of them,* that not a man ſhall be left, that is a ſad condition, but this is a ſadder caſe comming, *alſo woe be to them when I depart from them.* Zach. 11. 9. *Then ſaid I, I will feed you no more.* Nay but (ſay ſome) we are not to tremble at that, if the Goſpel be removed, and popery come in, we ſhall have the good old world, and plenty of all things: Take heed of that good old world, in the ſame words, *I will feed you no more, that which periſheth, let it periſh, and that which is cut off, let it be cut off, and let the reſt eat the fleſh one of another*; woe, woe to the Land if the Lord depart from us, and remove his Kingdom; this is worſe then the Sword, therefore let Chriſt have welcome in the land, and his throne be exalted, and his Temple builded, that he may delight to come and fill the Temple with the cloud of his Glory.

[*That they tremble and fear*] *Darius* requireth outward ſubjection to the *God of Daniel,* even *trembling* and inward ſubjection, *fear*; and both being put together he then would teach that the true God ſhould have the higheſt benſill and utmoſt pitch of the ſtrength of the affections of fear, deſire, joy, love, &c. Hence it may be queſtioned, whether or no affections in their higheſt pitch are conducible in Gods ſervice.

I anſwer in theſe Aſſertions.

1. *Aſſertion* Thoſe affections which go before the deliberate acts of underſtanding, do overcloud and miſt reaſon, and marre the acts of believing in God, and ſerving and obeying God, *Luk.* 24. 41. *The Diſciples believed not for joy, and wondered*: So hungering for Chriſts preſence doth ſometime hinder faith, and this is ſeen here, *tam miſere cupio ut vix credam,* I ſo eagerly long for Chriſt, that I believe never to enjoy him.

2. *Aſſertion* The more grace, the leſſe paſſion; I mean the leſſ inordinat

inordinate affection; this is clear in *Chriſt Ieſus*, in whom was the fulneſſe of grace, and therefore affections in him were rather actions, then paſſions, *Ioh.* 11. 3. *Ieſus groaned in ſpirit and was troubled,* ἐτάραξε ἑαυτὸν, he troubled himſelf, *Chriſt* did call upon ſorrow to riſe, and ſorrow in him did not ariſe uncalled; affections in Chriſt were ſervants, in us they are maſters. There is mud in our bottome, even when our affections are liquid and clear in the brim, eſpecially the ſenſitive part is clayie drimly water. 2. Grace is a good ſtirſeman, and overmaſtereth paſſion, and reaſon, in the renewed man, is made a maſſe of grace, and the moſt mortified have moſt reaſon and ſtrongeſt light, *Rom.* 8. 7. *The carnall mind* (that is, the unmortified mind) *is enmitie with God, Phil.* 3. 8. *Yea, doubtles and I count all things loſſe, for the ſuperexcellent knowledge of God in Chriſt Ieſus my Lord.* Then he was dead to all his priviledges, that he might excell in the knowledge of Chriſt; and where there is little or no mortification, there is little or no heavenly light: therefore, 2 *Pet.* 3. 5. walkers after their luſts, and mockers and ſcoffers at the day of Chriſts *ſecond coming are willingly ignorant* and brutiſh in that which they ſhould know, and ſo there is as much Clay in the Fountain as Water.

3. *Aſſertion* The more faith, the leſſe paſſion; for as ſome ſay of the Sun, that light is not an accident of the Sun, but the eſſence thereof, ſo as the Sun is but a maſſe and body of pure light, ſo is faith a Globe of heavenly light of reaſon. The believer is the moſt reaſonable man in the world, he who doth all by faith, doth all by the light of ſound reaſon, and *Paul*, 2 *Theſſ.* 3. prayeth to be delivered *from unreaſonable men*; but how unreaſonable? becauſe *verſ.* 2. they *have not faith*: faith is a beam of heavens light; Idolaters are far from faith, and ſo they are cruel and ſuperlative in paſſions of anger, hatred, envy: for this cauſe Babylon is fat with drinking much blood. When mortification is commanded, *Rom.* 12. 1. it hath the name to be called reaſonable ſervice to God.

4. *Aſſertion* If the action be done in faith, the more affection in the action the better, But if it be not done in the light of faith, the action is the worſe. *Iehu* caſteth down Altars from anger and fury, not from faith, *Hezekiah*, caſteth Altars from the light of faith, and zeal. If a ſtrong ſhip be fair before the wind, if all o-

ther

ther things be right, the more wind the better; so two principles of grace in *Hezekiah*, are better then one carnall principle in *Jehu*. In reformers of the Lords house, and in those who purge the Temple, and cast out *the buyers and sellers*, there should be strong affections of love, anger, zeal, but all these are bad principles if there be not much light of sound faith in reformers, yet a caution is here needfull. In actions of the second Table, where our self, or our neighbour, and not God or Religion hath place, the higher bent the affection be, the action is the worse; duties to Prince, Parents, Husband, Wife, Children, Parliament, require not all the love, all the fear, all the joy, half love is best here, and it is good that love, fear, joy, desire, anger, go by ounce weights; but reformation, God, religion, calleth for *all the heart, all the soul, all the strength*, *Psal.* 42. 2. *Davids* soul and his flesh are allowed in seeking after *the living God, to long, to faint, to cry out with a shout for the living God*; so more affection should be for Christs fundamentall laws, for Religion, then for the fundamentall laws of a Kingdom, or for the power and priviledges of Parliament. And it is clear in ill actions, the lesse action the better; *Pilats* slaying of Christ, had lesse hatred and envy, then the Scribes and Pharisees killing of him; and the more innocent that the affection be, the bad action is the lesse evill; fear is a more innocent affection then hatred. Those who out of fear desert the Lords cause, are not to be punished in that degree with those who out of malice and hatred to the truth joined to the Malignant faction. However, God challengeth the floure of our affections, and it is a sweet thing to spend the vigour and floure of our affections upon God, and if you had ten tongues to speak for God, a hundred hands to fight for him, many lives to loose for him, *Achitophels* wisedom to imploy in his service, except you engage the heart and affections in his service, you do nothing to him. If Prelats, Papists, and Malignants be hated only as hurtfull to your State, to the gain and externall peace of the Common-wealth, and not as Gods enemies, as idolaters, as they are under the King of the bottomlesse pit, the Antichrist, and Comets who borrow light from that fallen Star, and not as servants to our King; the war is shedding of innocent blood; heart reduplications in the affections do mightily invert the nature of actions: *Iehu*, 2 King. 10. 30, 31. *did right in the sight of the eyes*

of

of God, and did to the houſe of Ahab according to all that was in Gods heart; yet becauſe he did it with a crooked and baſtard intention, for his own honour and idol ends, his obedience is *Hoſ.* 1. 4. murther before God.

Part 4. [*The God of Daniel*] This is the fourth point conſiderable here. *Darius* ſpeaketh of the *living God*, as naturall men do, with a note of eſtrangement of affection, he applyeth him to *Daniel* as the God of *Daniel*, but applyeth him not to himſelf, as making him his own God, but rather doth inſinuate that he had another God then *Daniels* God: So do naturall ſpirits, deſtitute of faith, ſtand afarre off from God, and bide at a diſtance with God, whereas only faith can claim intereſt in God, and father it ſelf upon the Lord. *Laban* ſpeaketh thus to *Jacob*, Gen. 31. 29. *the God of your father ſpake to me yeſterday.* Exod. 8. 25. *Pharaoh called for Moſes and Aaron, and ſaid, Go ye ſacrifice to your God in the land.* 1King. 13. 6. *Jeroboam ſaith to the Prophet, Entreat now the face of the Lord thy God, and pray for me*; and *Rachab* ſpeaking in the name of the people of *Jericho* ſaith, *Joſh.* 2. 11. *For the Lord your God he is God in the heaven above, and in the earth beneath*; unbelief maketh the unbeliever that which he is, even a baſtard and ſtranger, not a ſon nor an heir; whereas Faith challengeth right and heritage in God, *Pſa.* 5. 2. *Hearken unto the voice of my cry, my King and my God.* Pſal. 7. 1. *O Lord my God, in thee do I put my truſt.* Pſal. 18. 1, 2. *The Lord is my ſtrength, The Lord is my rock, my fortreſſe and deliverer: my God, my ſtrength, in whom I will truſt, my Buckler and the horn of my ſalvation, my high tower*; here be nine relations, nine My'es. 2*Chron.* 20. 12. *Our God wilt thou not judge them?* Ezra 9. 6. *O God, I am aſhamed, &c.* Dan. 9. 4. *And I prayed unto the Lord my God*: the three children ſay, *Dan.* 3. 17. *Our God is able to deliver us.* Joh. 20. 28. *Thomas* ſaid, *my Lord, my God. Daniel* here is made proprietor and heritor of the true and *living God*; and *Darius* and all his people have their own *Gods* called *the gods of nations*; and *Darius* putteth it as a ground that the God which any man ſerveth, and truſteth in, he hath a relation to him, as to his own God: every man may by law claim what is his own. Hence are theſe two Queſtions to be diſcuſſed.

1. *Queſt. Whether Application be eſſentiall to Faith or not?*

2. *What*

2. *What ground have these who hear of God, and those within the visible Church, to call God their God?*

For the discussion of the first, these following Assertions may resolve us.

1. *Assertion.* Faith is more then a naked, hungry and poor assent to the truth, there is in it a fiduciall acquiescence and a leaning upon JEHOVAH, expressed by diverse expressions full of marrow, as *Psal.* 22. 8. *He trusted*, the Hebrews say, *he rolled himself on Jehovah*; which is when a wearied man sweeting under a burden casteth himself and his burden both upon a place or bed of rest גּוֹל אֶל־יְהוָה as that *Psal.* 55. 22. *cast thy burden on Jehovah*, and 1 *Pet.* 5. 7. *Roll all your care on him*, Psal. 37. the *Chaldee Paraphrase* saith on the place *for* [*he rolled himself on God*] *I spake praises to God*, which holdeth forth that faith is a work of the heart and affection, rather then of the mind; So *Psal.* 37. 5. resigne, and give over, or roll over thy wayes to the Lord, as *Ierom* doth well turn it; *bibl. Complutense, flee in to Iehovah*, Psal. 18. 18. *They prevented me in the day of my calamitie*, but *Iehovah was my stay*; referring this to the Lord his bearing up of *Davids* heart in his trouble (which in reason cannot be denyed) מִשְׁעָן is, (as *Arias Montanus* turneth it) *fulcrum*; *Iunius*, *Scipio*, or *baculus*; the Seventy Interpreters ἀντιλήψεται, the Lord was *Davids* stay and his staffe: so is the word used, *Isa.* 3. 1. The Lord *taketh from Iudah the stay and the staffe*, and it is not evill that Christ is the sinners stay, and the lamed mans staffe, *Isa.* 26. 3. *Thou wilt keep him in perfect peace, whose minde is stayed* (*as a house holden up by a prope*) on thee, *Psal.* 112 he that feareth the Lord is not afraid of ill tidings, *because his heart is fixed*; סָמוּךְ לִבּוֹ *leaning on the Lord*, and believing is not simply in the word, a giving credit to God in what he saith, but it is when men put their weight on God, as *Isa.* 10. 20. *The residue of Israel shall lean upon the Lord, the holy one of Israel*: and so is the word, *Mic.* 3. 11. *They lean upon the Lord, saying, Is not the Lord amongst us?* and faith is termed, *Hebr.* 11. 1. ἐλπιζομένων ὑπόστασις *the substance of things hoped for*; some do not ill expound it to be the Pillar and ground-stone of the soul in expecting good from God, and so it is *the buckler of faith*, Eph. 6. 16. and these two words say that faith is a most valiant Souldier which yeeldeth

not

not to that which commeth againſt it, but that the believer, when he is killed and fallen, doth ſtill ſtand and live, *Doeg* is thus made a wicked man, *Pſal.* 52. 7. *Lo this is the man that did not make God his ſtrength; Mahhuzzo his fortitude,* ſaith *Ierome,* and in the matter of giving aſſent to truths; Conſider in this compariſon, how Faith layeth it ſelf upon God; there be ſix men condemned to die for treaſon. The King ſendeth a ſealed pardon to one, all the ſix read the pardon, and all believe it is the true deed of the Prince, but five of them believe it with ſorrow, and no love to the Prince, becauſe their names are not in the pardon, but the pardoned man believeth it not only as true, but his heart cleaveth to it with a heat and warmneſſe of ſoul reſting upon the grace of the Prince, ſo doth the believer thruſt his heart upon Chriſt and his free grace, and hath a ſoul-kindneſſe to the promiſes, when he heareth them, which is not in theſe, who only take the word as true, *Cant.* 8. 5. *Who is ſhe that cometh up out of the Wilderneſſe aſſociating, or neighboureth her ſelf upon her well-beloved?* Faith maketh Chriſt a neighbour and a companion to the ſoul, and therefore here muſt be an Application of the heart to God in Chriſt.

2. *Aſſertion.* Some, even deſerted and miſſing the Lord to their feeling, may, and doth apply him to themſelves, as their own Lord. *Pſal.* 22. 1. *My God, my God, why haſt thou forſaken me?* Can. 5. 6. *I opened to my well-beloved, and my well-beloved had withdrawn himſelf;* then a *God hiding himſelf,* and withdrawing his felt love to my faith may be my God, *Eſa.* 49. 14. *Zion ſaith, My Lord hath forgotten me:* ſo ſaith *Mary Magdalen,* Joh. 20. 13. *They have taken away my Lord, and I know not where they have laid him:* then he may be a forgetting and taken away Lord to my feeling, and yet to my faith alſo my Lord; as though I were in hell and Chriſt in heaven, I may believe and apprehend the relation ſtanding to me, as the wife may believe that the angry and the forſaking husband is ſtill her husband; Gods glooming ſometimes doth not break the relation of a Lord or Saviour to me, no not in my apprehenſion and feeling.

3. *Aſſertion.* To believe that God is my Lord, who from eternity did chooſe me, and of intention ſent Chriſt to die for me, is not eſſentiall to ſaving faith; for the doubtings of many believers who dare not ſay (he is my God) and yet dare not renounce God, or give over their claime and intereſt in Chriſt, doth evidence manifeſtly

manifestly that such doubting ones do also believe, though they cannot believe so much as appropriation of Christ as proper possession. Hence two cases they be in, who thus doubt.

1. They believe but in the dark, *They stay on Jehovah, and yet see no light, Isa.* 50.10. as children say their lesson, sometimes without their book, and as those who are in the dark make their hands serve for their eyes, and grope with their hands stretched out, when they cannot see with their eyes.

2. They be ready to half the Covenant, and to divide it betwixt God and their souls, and believe God to be a Father, and yet dare not say they are Gods sons, so the Prodigall divideth as it were the relation of a father, from the relation of a son, which is the bad Logick of unbelief, *Luk.* 15.18. *I will rise and go to my Father, and say father, I have sinned against thee*; then he believed him with a broken and halting faith to be his father, yet his petition saith he did not fully believe himself to be a son, and therefore he craveth a place in the house inferiour to a son. 19. *Make me as one of thy hired servants.*

The other question is, What warrant hath any weak doubter to believe that God is his God in Christ; And there be two grounds on which the doubt is bottomed.

1. No man knoweth whether he be elected or reprobated, when he is first charged to believe.

2. The Lord is not really (*aparterei*) the God and the Lord of the thousand part, who heareth the Gospel and are condemned, *because they believe not on the only begotten Son of God*; I set down these Assertions for an answer.

1. *Assertion.* The question is often, not so much, whether a poor soul would have Christ or no, (for there is no question of that) as if he would have Christ to be his God, in his own Legall way, that is, if he would first be holy and worthy, and then take Christ for his Saviour.

2. *Assertion.* Gods decree of election or his intention to save me, is not the proper object of my faith, but rather of sense and feeling; we go mightily beside the line, in the method of believing, when we go to believe at first Gods intention to save me. The order is, being humbled for sin, we are to adhere to the goodnes of the promise, not to look to his intention to persons, but to his complacency

complacency and tenderneſſe of heart, to all humble ſinners; So *Paul*, 1*Tim* 1.15. embraceth by all means that good and faithful ſaying, *Jeſus Chriſt came to ſave ſinners*? before he put himſelf in a the firſt of theſe ſinners, as the condemned man believeth firſt th Kings grace and clemencie to all humbled ſupplicants, who ſueth for grace, before he believe grace to himſelf; and if this were not the method of applying Chriſt were unreaſonable. The woman di ſeaſed with the bloody iſſue, *heard of Jeſus*, and therefore came and touched the hemme of his garment. What had ſhe heard? nothing of his exorable kindneſſe and tender mercy towards her ſelf, but towards others, and upon this believed; ſo a Rope is but caſt down in the ſea, to a multitude of drouned men, and all are bidden, for their life, lay hold on the Rope that they may be ſaved, it were unſeaſonable and fooliſh curioſitie, for any of theſe poor men, now upon death and life, commanded to hold faſt the Rope, to diſpute whether did the man, who caſt down the Rope, intend and purpoſe to ſave me, or not, and while my mind be at a point in that, I will not put out one finger to touch the Rope; but fool, diſpute with hands and arms, and lay hold on the remedy, and do not thou begin a plea with Chriſt, and leave that queſtion to another time. A Prince proclaimeth a free market of Gold, moneys, fine Linnen, rich garments, and all precious Jewels to a number of poor men, upon a purpoſe to enrich ſome few men, whom of grace he purpoſeth to make honourable courtiers and officers of eſtate, all theſe men are now not to diſpute the Kings ſecret purpoſe, but to repair to the market, and to improve their Princes grace, and buy without money. Chriſt holdeth forth his Rope to drowned and loſt ſinners, and layeth out an open market of the rich treaſures of heaven; do thou take it for granted, without any further diſpute, as a principle after to be made good that Chriſt hath thoughts of grace and peace concerning thee, and do but now huſband well the grace offered, lay hold on Chriſt, ay while he put thee away from him, and if there be any queſtion concerning Gods intention of ſaving thee, let Chriſt firſt move the doubt, but do not thou be the firſt mover.

3. *Aſſertion.* It is true, your chriſtian name, *John*, *Peter*, *Anne*, *Mary*, are not in the New Teſtament, but here is a good and better, and a more individuall deſignation then your chriſtian name,

If thou bring sin with thee to Christ, and there be no man but he hath this name, bring a lost soul with thee. *Luk.* 19. 10. *The Son of man came to seek and to save that which was lost. Mat* 9 13. Christ saith, *I came not to call the righteous, but sinners to repentance.* Then if it be said, *What is thy name, who layest hold on Christ?* there is an answer, *My name is a sinner.* 2. Leave behinde thee righteousnesse when thou commest to Christ, thou mayest easily leave true righteousnesse behind thee, and come without it, because true righteousnesse of thy own is a *non-ens*, and just nothing; and nothing is the proper heritage of the poor; bring want and poverty with thee, and there is another name, say, Lord Jesus, my name is not in the royall promise of grace made to traitors and rebels against the Crown of Heaven, but my name is poverty, they call me want and necessity; and all men hitherto have these two names *sinners, poor and unrighteous*; but 3. bring some feeling and sense, come wearied and laden, and then thou hast a third name. This is harder, yet it is amongst the most easie things required of thee; the Law which worketh, (if it were felt and heard) will work this in thee, and though then thou want it, thou hast that which is nearest to it, even sin. for these two be of one bloud almost, to wit, *want of cloathing, and nakednesse, a heavy load and a wearied body*, and nakednes is a near friend to shame and cold, and poverty is very near of kindred to hunger. hunger is come of that same stock and house, and if thou canst say, *O Physician Jesus, my right name is sickneſſe: O rich Jesus, they call me want: O bread of life, they call me hunger*, it is enough.

Object. 1. *But it is not faith, but presumption, for me, without a warrant and without law or right, to believe in a God, who was indeed* Daniels *God, but not mine.*

Answ. 1. Presumption is a sister to pride; if thou be wearied and laden, thou cannot readily be proud. 2. Thou askest a warrant of Law to believe in Christ? I answer by another question: What Law or warrant have countrey beggers to cry for almes at the hands of the rich? often acts of Parliament and Lawes are against begging. What warrant or Law have they to beg? let the begger answer it himself. *I have no Law*, (he can answer) *but I am poor, I have nothing, and I cannot steal*, I *cannot sterve*: so by the Law of want thou restest upon Jesus Christ; I want all things, Christ hath all things and wanteth nothing, and this is as good as any act of Parliament in the world. Object. 2.

Object. 2. *Daniel was one of the righteous men on earth; Noah, Job and Daniel were non-ſuches,* Ezek. 14. 14.

Anſw. The Cart wheel moveth, becauſe it is round, not that it may be round, but the ſinner doth not believe, becauſe he is righteous, but that he may be righteous; It were a wicked faith, and it were to believe treacherouſly, to believe, becauſe you are holy, or as holy as *Daniel*; faiths bottome is want, ſin, damnation; and the Kingdom of believers is but (as we ſay) a neſt of beggers.

Object. 3. *But if I were worthy to believe and rely upon Chriſt, I ſhould then come to him with ſome boldneſſe.*

Anſw. This is the Papiſts merit of congruitie that we will not come to Chriſt while we have an hire, and it is ſeeming humility, but reall pride; I will not come to Chriſts market, *without money*, you will not come to the fountain, while your thirſt be quenched, nor to him who can give you fine gold, and fine linning, while firſt you be rich and well cloathed, and that is curſed righteouſneſſe, and unholy holineſſe, that any ſoul getteth out of another then Jeſus Chriſt.

Object. 4. *But if I cannot come to Chriſt without ſenſe of ſin and poverty, then is my comming and my act of believing founded and bottomed upon ſomething that I have before I come to Chriſt.*

Anſw. This is the queſtion betwixt us and *Antinomians*, like the very queſtion betwixt us and Papiſts concerning the authority of the Scripture, but I ſay, as the Churches authority is not the formall reaſon, why I believe Scripture to be the Word of God, yet the Churches authority is not excluded from being a mean and motive; for; *Rom.* 10. 17. *Faith cometh by hearing*, ſo Chriſt himſelf is the formall reaſon of my Faith, I reſt on Chriſt becauſe he is Chriſt; ſenſe of poverty is a ſtrong motive, for except I be driven and compelled to come to Chriſt, I ſhall never come; ſenſe of poverty is not the foundation of the wall, yet it may be a pinning in the wall.

Antinomians teach, *that inherent qualifications and all works of ſanctification are but doubtfull evidences to us of our intereſt in Chriſt, or that we are in the ſtate of grace.* What then maketh me, *John, Anne*, by name, ſure in my conſcience that I am in Chriſt, even to the full removall of all heart-queſtions?

D. Tobias Crisp. Chriſt exalted, Serm. 15. Serm. 16. Serm. 17.

That

That which revealeth (say they) *my evidence of assurance, that I am my well-beloveds, and that he is mine, is the Spirit speaking personally and particularly to my heart with a voice, Son be of good cheare thy sins are forgiven thee; and this is that broad Seale of the Spirit making an immediate impression on my heart, without any begged testimony of works of sanctification, which is the revealing evidence of my interest in Christ: and the receiving evidence is Faith, believing this testimony of the Spirit only because Gods Spirit saith so, not because I have evidences by particular works of Sanctification, such as are universall obedience, sincerity of heart, and love of the brethren.*

But to speak a little of this for the times: The Papist is the back devill, taking away all certainty of assurance that we are in Christ, or that any man can know this. The Antinomian is the Golden white devill; a spirit of hell cloathed with all heaven, and the notions of free Grace: and first, the Well-head of all is, Free Grace in us is a dreame, Sanctification inherent is a fiction, Christ is all, there is no grace existent in the creature, grace is all in Christ, and nothing but imputed righteousnesse, for if works of sanctification be not markes intelligible, or which can come in under, the capacity of received light, to be known with any certainty or assurance, 1. The joy and rejoicing that we have in the testimony of a good conscience, that *in simplicity and godly sincerity, not with fleshly wisedom, but by the grace of God, we have our conversation in the World*, 2 Cor. 1. 12. must be a dream. *David, Job, Moses, Samuel, the Prophets and Apostles*, their joying in a good conscience arise from doubtfull and conjecturall evidences: yea no man can say in any assurance, (*I believe in Christ,*) (*in the inner man, I delight in the Law of the Lord*) *I* (*am crucified to the World,*) *my* (*conversation is in Heaven*;) for all these are inherent qualifications in the childe of God, but they are doubtfull and uncertain; How then hath God promised to love the righteous, to reward believing with life eternall, to give the prize to him that runneth? &c. 2. *The testimony of the Spirit, bearing witnes to our spirit, that we are the children of God, Rom.* 8. 16. is in this sense an immediate act of the spirit, because reflex acts of the soul are performed without any other medium or means, but that whereby the direct acts are performed; I know that I know, I know that I believe, my sense by that same immediate operation of the Spirit, by the which I know God, without any other light,

teacheth me to know that I know God; even as by light I ſee colours; but my common ſenſe needeth not another Sun or another light to make me to know that I ſee colours. The Lamb when it ſeeth a Wolfe, though it never did ſee a Wolfe before, knoweth it to be an enemy and fleeth; but to make it know that it knoweth the Wolfe, there is nothing required but the internall and common inſtinct of nature. So when I believe in Chriſt, that habituall inſtinct of the grace of God, actuated and ſtirred up by the Spirit of God, maketh me know that I know God, and that I believe, and ſo that I am in Chriſt to my own certain feeling and apprehenſion; but this doth not hinder, but the aſſurance of my intereſt in Chriſt is made evident to me by other inferiour evidences, 1 Joh. 2. 3. *And thereby we know, that we know him, if we keep his Commandements.* By the keeping of Gods Commandements we do not know ſimply that we know God, by certainty of faith. But we know that we know God theſe two wayes: 1. We know (the inſtinct of the new man being ſtirred up to action by that wind which bloweth when and where it liſteth) our knowing of God to be ſound ſaving, and true. We do not ſo much know our knowing of God, by this ſupernaturall ſenſe, as we know the ſupernaturall qualification and ſincerity of our knowing of God. So that we rather know the qualification of the act, that *the work is done according to God*, then the act according to its ſubſtance, though we do alſo know it in this relation, 1 Joh. 3. 14. *We know that we have paſſed from death to life, becauſe we love the brethren*: that is, our love to the brethren doth evidence to us both that we are tranſlated to the Kingdom of grace, and alſo it doth evidence that that tranſlation is real, true, ſincere, ſound and effectuall by love, and all the fruits of the Spirit. 2. By theſe works of ſanctification we have evidence that we have intereſt in Chriſt, not as by former light, ſuggeſting to us that the immediate impreſſion of this great and broad Seal of the King of glory, and his perſonall and particular teſtimony is true; (for Gods Spirit needeth not another witneſſe to adde authority to what he ſaith,) but becauſe this concluſion, (*Thou John, Anna, haſt intereſt to Chriſt to thy own feeling*) muſt be proved by Scripture (except with Enthuſiaſts and fanatick Spiritualiſts we ſeparate the Word and the Spirit) therefore theſe works of ſanctification prove the concluſion *conſequenter* by Scripture and ſenſe, and ſo

lead

lead us to the word of promise, thus to prove this conclusion, (I *John, Peter, Anne,* have interest in Christ, to my own reflect, and private assurance;) the major proposition is made good by Scripture; the Assumption by sense; and the conclusion leadeth us to the certainty of faith in the promises: as,

He that believeth and maketh sure his belief, by walking not after the flesh but after the Spirit, hath a clear evidence to his own feeling, that he hath interest in Christ.

But I John, Peter, Anna, do believe, and do make sure my belief, by walking not after the flesh, but after the Spirit.

Therefore I John, Peter, Anna, have a clear evidence to my own feeling, that I have interest in Christ.

The proposition is Scripture, *Ioh.*3.36. *Ioh.*5.24. *Ioh.*11.25,26. *Rom.*8.1,2. 1*Ioh.*1.4. 1*Ioh.*2.3. The Assumption is made sure by sense, not at all times, but when the wind is fair, and the Spirit is breathing upon the soul; for though I do believe and walk after the Spirit, yet to my own feeling I have only evidence of my interest in Christ, when the Spirit stirreth up my sense to compare my faith, and walking with the promises of God in Christ: But saith the *Antinomian*; *Alas all the certainty then, and the whole personall evidence that I have to know, that I have interest in Christ is ultimatly and principally resolved on this weak and rotten foundation, to wit, on my own good works, which being examined by the Law of God will be found so sinfull as they shall involve me under the curse of God; and so the debate of conscience shall stand in full vigor and I shall never be satisfactorily resolved of my interest in Christ, for you lead me from the impression of the immediat seale of the Spirit to my good works; and this is to drive me off Christ, and put me back again to my old Iaylor, and my old keeper the Law.* But I answer, this consequence is just nothing for if my good works of sanctification were causes of my peace of conscience, this connexion had some colour of truth; but though those works be sinfull by concomitance, because sin cleaveth to them, yet because my supernaturall sense of the Spirit suggesteth that these works are the fruits of faith, and are done in some measure of sincerity, and flow not from the spirit of the Law, but from the Spirit of the Gospel: therefore they lead me to Christ, and drive me upon a clear Evangelick promise, that 1. the adhering sinfulness of my works are purged in Christs blood. 2. That this promise is a thoare before mine eyes. (*He that fighteth the good*

fight of faith, a Crown of righteouſneſſe is laid up for him, 2 *Tim.* 4.7,8) (*He that runneth ſhall obtain,* 1 Cor. 9.24.) and here is an Evangelick word, Rev. 22.14. (*Bleſſed are they that do his Commandements, that they may have right to the tree of life, and may enter in through the gates to the city*) So that the right of your peace and clear evidence, in aſſurance of your right to the Tree of life, is not laid upon your works, but upon the promiſes of the Goſpel; only your inherent qualification leadeth you as a moral motive to look to the promiſes of God, which is the bottome and the foundation of your peace; even as my walking, eating, drinking, may aſſure me I am a living man; and from the knowledge that I live, I come to know what I ſtand in relation to the King, as a ſon and an heir of a Crown; yet my right to the Crown (ſuppoſe I were the eldeſt ſon of a King) ſtandeth not on this pillar that I eat and drink and live, but upon my birth and my relation to ſuch a father. All my inherent qualifications, do well prove that the tree and ſtock they grow on is faith, but is it hence proved that the tree is bottomed upon the branches? nay, but by the contrary, the branches are ſtocked upon the Tree.

3. If works of ſanctification be no ſure markes of my intereſt in Chriſt, becauſe ſin adhereth to them, and the ſin adhering to them involveth me in condemnation, then neither can faith in Chriſt be a ſure marke of my intereſt in Chriſt, becauſe faith is alwayes mixed with ſinfull doubting; for I do not think that *Antinomians* do believe with all their heart, and ſin of unbelieſe adhering to our faith no leſſe involveth the ſinner in a curſe, being committed againſt the Goſpel, then ſins againſt the Law. And therefore as faith juſtifieth, not becauſe great and perfect, but becauſe lively and true, as the palſie hand of a man may receive a ſumme of gold, no leſſe then a ſtrong and healthy arme; ſo alſo do our inherent works of Sanctification give us evidences that we are in Chriſt, and ſo lead us to the promiſes of the Goſpel, as ſignes, not cauſes of our intereſt in Chriſt, and that under this notion; becauſe they are ſincerely performed, not becauſe they are perfect and without all contagion of ſin cleaving to them.

4. In exalting Chriſts righteouſnes one way, by making Chriſt all, they make *Chriſt* nothing another way, by vilifying the glory of ſanctifying grace; for we are not by good works to make our calling and election ſure to our ſelves, and in the evidence of our own conſciences,

consciences, if our good works be no signs of our interest in Christ.

5. The spirit which these men make the only witnesse, must be known to us by Scripture, not to be a deluding spirit: for if this spirit cannot be known by these things, which are called *Gal.* 5. 22. the fruits of the Spirit, to wit, *by love joy, peace, long-suffering, gentlenesse, goodnes, faith, meeknes, temperance*: as the fruits are evidences of the life of the tree, men are to labour for faith, and the raptures, impressions, and immediat and personall influence of a spirit from heaven, without any conscience of holy living; and this is the path-way for men void of all sanctification and inherent qualifications to believe they are in Christ. So the devil putteth upon holinesse, inherent and constant walking with God, the foul scandall of fair white civility, and market mortality, that so men may walk after the flesh, and believe the testimony of the broad seal of an immediat working spirit.

Object. 5. But what be these which go before faith in Christ?

Ans. 1. Sense of sin, 2. Halfe an hope, &c. What if I venture out upon Jesus Christ for my life? he is called a Saviour, a Prince of much tenderneſſe of grace. 3. The soul is first put to *What shall I do? Luk.* 16. 3. 4. It is put to an half prising of Christ, and to some raw wishes to have Jesus Christ: but otherwise no man can prize Christ, but he who hath him already. However, we have in all this an advantage of our adversaries the Papists now in arms; they call faith and resting on God as our God, Pride: as if it were pride for the drowned man to flee to the rock; and pride for the sick man to cry O my Physitian help. Yet do Papists really cry, O my idoll, awake; O my god of bread, hear; O my intercessour *Marie*, answer me. But be not afraid of their gods, nor are we to fear their prayers to Saints; or the Cavaliers Frydayes fasting. But we are to learn how in time of need to make use of faith; and *let Israel trust in the Lord*, he is an hiding place and a covering in the ill day; and let the weak soul that findeth nothing but darknesse, wants, fears, from that flee to Christ: bleeding of wounds is here preparatory to believing. Want is beginning of motion, let it be made a motive of believing: the lesse evidence, let adherence be the stronger.

The God of Daniel.] The History maketh it most evident, that *Daniels* God, and his honour and Court both were aimed at, to be laid on the dust, by his enemies: Hear *Daniels* name goeth through, *v.* 25. *all people, nations, languages, that dwell on all the earth*, and the *God*

of Daniel is exalted. Hence obſerve; firſt, how *God bleſſeth right preciſeneſſe and ſtrickneſſe in his way, Moſes* ſtandeth by this (not an hoof) and he obtaineth his end, God bringeth him and Iſrael out of *Egypt. Mordecai* not half a legge to *Haman*, and he is promoted to great honour. What loſt they ever, who ſtood upon the latitude of an hair for Chriſt? either they gained both life and Gods Cauſe, as *Daniel* did here; and Jeſus Chriſt, who died, but put his life in pawne three dayes, and took it up again and gained the Cauſe, or if they loſt their lives, they gained the Cauſe as the Martyrs of Chriſt; and therefore let not the Saints bear the name of Preciſians, except in an heavenly ſenſe, becauſe they *walk preciſely*, Eph. 5.15. Theſe be the right Preciſians who contend for ſubſtance, for God, for Heaven, for the purity of the Goſpel. And certainly God is not a thing indifferent, and excellent Jeſus Chriſt is no circumſtance: but thoſe be damnable Preciſians who contend for feathers and things indifferent. Now Court-favour of Princes, this clay-world, honour, eaſe, are really in their nature things indifferent, and being compared with Chriſt (and Chriſt is no triſle, but all ſubſtance) are leſſe then things indifferent, even toyes, ſhadows, loſſe, dung, therefore the Malignants who make this choiſe, are the Preciſians.

2. *Ob. How God diſappointeth all the purpoſes of his enemies, and honoureth thoſe who fear him*, and maketh *Daniel* evidently known to be the true Royaliſt, and obſerve how the enemies muſt be diſappointed; how can it be otherwiſe? for firſt they take two croſſe wayes to compaſſe their end; firſt, ſinfull means; there is no way for the Princes of Zoan to come by their ends, but idolatry, ſurely they are fools, and drunken men ſtaggering in their vomit, *Iſa.* 19.11,14. and the adverſaries now find no better means to ſet up their Idol-god in Britain, and their abominable Maſſe, then after they have made the Prince glad with their lies, to kill and deſtroy the innocent, and devour and eat up the Lords people as bread. Secondly, they ſet the policy of hell againſt the wiſdom of God: hence ſo many plots, firſt to divide, then to ſeduce, ſo many lies and perjuries in print, and all with this profeſſion, To defend the *true Proteſtant Religion* But ſurely he hath a ſtrong Metaphyſicall faith, more ſubtile then ſolid, who believeth that an army of Papiſts, led on by the rules of Jeſuits, and helped by the forces of the Iriſh rebels, have a mind

mind to defend the true Protestant Religion. I hope never to believe it. Yet as God disappointed *Daniels* enemies, so are they misled in all their purposes. God hath always done this. The enemy of *God* and a good Cause, *Psal.* 7.14. is with child, but the justice of God is God-father, and giveth the name of the child, it is named, *A lie; behold, he travelleth with iniquity, and hath conceived mischief*; and the birth, when it is born, is no King, no God, *he bringeth forth a lie. Isa.* 33.11. *Ye shall conceive chaffe*: and the child is a monstrous bastard, a child of straw and stubble; *and ye shall bring forth stubble.* Job. 15. 35. *They conceive mischief and bring forth vanity.* There is a long web now in weaving in *England*, and many hands spin threeds to the web, as *England*, *Scotland*, *Ireland*, *Rome*, *Italy*, *France*, *Spain*, *Denmark*, *Papists*, *Jesuits*, *Cardinals*, *Princes*, *Pope*, *Prelates*, *Politicians*, and JEHOVAH the Lord hath an hand eminently in the contexture; and almost all (except the Lord and his Church) have sundry ends, therefore they weave in threeds of sundry colours, Babylon, Rome, and Papists are for their idolatry set up in Britain: God hath broken that threed once, twice, but they cast new knots, and do still spin and weave Prelates ends with shouting, and garments rolled in blood (*let our great Diana stand*) the honour, the bellies of fourteen, and twenty and six must be defended by the sword, and the blood of the Church of Christ. God hath often broken their threed: *Ireland* hath no end but that their Babel shall be built again with blood, and their hearts like a piece of the nether milstone are grinding blood and revenge; this end must fall. The Politian and Malignants end is the world, and the glory of Court, and their glory is very lean: Princes weave in their threed, to set up their absolute and independent soveraignty; and if any more be intended, God knoweth; but by the wool we may judge of the web. But when all is done in this long and great web, though the enemies black policy be transparent and sewed with white threed; hear the conclusion of all, *Psal.* 33.10. *The Lord bringeth the counsell of the heathen to nought, he maketh the devices of the people of none effect.* 11. *(But) the counsell of the Lord standeth for ever.*

For he is the living God] *Darius* saith in this ver. and in the following, much of God and of his Nature, Greatnesse, Power, and Soveraignty. Hence learn we, that *how much of God is revealed to us, so far are we to have high and noble thoughts and suteable expressions of God*; hence are we Christians far more to think and speak of God,

And that upon theſe grounds, Becauſe he is
1. *God.*
2. *Great.*
3. *Gracious.*
4. *Glorious.*
5. *Beautifull.*
6. *Omnipotent.*

1. The notion; and that great thing *God* is admirable. God will ſay no more to put *Abraham* upon a courſe of contentment, when he had the ſpoil of the king of *Sodom*, and to ſet him in a way of obedience, but *Gen.*17.1. *I am God all-ſufficient*; and goodneſſe and mercy are included in the very eſſence of God, *Hoſ.*11.9. *I will not execute the fierceneſſe of my wrath againſt Ephraim; for I am God, and not man.* And he ſaith no more in the Covenant, and it is much and all, *I will be your God*; for if you ſay God, you ſay all that can be ſaid.

2. For greatneſſe any way he is above all; here what *Zophar* ſaith, *Job.* 11.7. *Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection?* 8. *It is high as heaven, what canſt thou do? deeper then hell, what canſt thou know?* 9. *The meaſure thereof longer then the earth, and broader then the Sea.* 2. Conſider the ſupream abſolute Soveraignty that he hath over heaven and earth; what created royalty in the peeces of Clay, who carry diadems of Clay on their heads, is eminently in him, *Artaxerxes* is but King of ſome Kings. But God is abſolutely the ſupream monarch, ſuperior Landlord and King of Kings, and of all Kings and *Lord of Lords*, *Ahaſhueroſh* ſent his royall mandates through an hundreth and twentie ſeven Provinces; he ſendeth his officers of the ſtate of heaven, his Angels, through his monarchy of heaven and earth, and they *fulfill his will Pſal.*103.20. he ſendeth his Sea-poſts ſtormy winds to deſtroy Armado's, and *to break the ſhips of Tarſhiſh, Pſal.*30.v.4. *The Lord is great, and greatly to be praiſed, he is to be feared above all gods.* And we put him out of his Throne, when we appoint Peers to ſit and give Counſell and make Laws with this higheſt Lord; make a Throne of glory the height of thouſand thouſand millions of heaven of heavens, and ſet that Throne above the circumference of all theſe heavens; ſet Worlds of Angels and millions of *Seraphims*, or if there be created *Archangels*, and thouſand thouſands of *Dominions, Thrones, and Principalities*, as ſervants under the footſtoole of his Throne, yet he were ſet too low; he deſerveth a Throne above that Throne.

3. *Conſider*

3. *Consider* his gracious nature. 1. How tender hearted to his afflicted people. *Judg.* 10. 16. *The Lords soul was grieved for the misery of Israel, Jer.* 31. 20. *Is Ephraim my dear son? is he a pleasant child? for since I did speak against him, I do earnestly remember him, my bowels are troubled for him, I will surely have mercy on him, saith the Lord?* what tenderness, O what compassion in the heart of an infinite God. *Psal.* 147. 3. *The Lord healeth the broken in heart, he bindeth up their wounds.* O how softly and compassionatly doth his heavenly hand put in joynt the bones of a broken heart? his Son Christ hath a roome in his heart for the Lambs which are not able to go there alone. Isa. 40. 11. *He shall gather the Lambs with his arms, he shall carry them in his bosome.*

4. He is Psal. 13. 1. *Cloathed with glory,* Psal. 104. 1. *Cloathed with honour and Majesty.* 2. *Covered* with light (uncreated light) *as with a garment.* How dear must every yard of that garment be? poor earthly Kings ride upon horses of flesh; he rode upon a *Cherub,* and did *flie on the wings of the wind Psal.* 18. 10. Nor is he then upon his highest horse, he can ride higher then *on the wings of the wind,* Psal. 104. 3. Psal. 18. 10. Kings of Clay have their Tents on the cold earth: He maketh dark clouds his pavilion: It should kill the holiest on earth to see one glimpse of his glory.

5. What beauty must be in this Lord? Angels and glorified souls are not able to look off his Face for all eternity, Mat. 18. 10. Rev. 22. 3. Isa. 24 23. *The Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts shall raign in Mount Zion, and in Jerusalem before his ancients gloriously.* He must be a fair Lord when the fair Sun blusheth, and is ashamed to appear and shine before him. Nothing *David* desired in this side of time, but *to dwell all the days of his life in the house of the Lord, and behold the beautie,* (the heavenly increated beauty) *of the Lord,* Psal. 27. 3. Put all the imaginable collours of the firmament, of the morning skie, of all the Lilies and Roses of the earth, which surpase *Solomons* royalty, in one, imagine a Rose to be of the quantitie of the earth, all these should be but created shadows to him, *Zach.* 9. 17. *How great is his goodnesse,* how great is his beauty? he is both good and fair.

6. Who can speak of omnipotence and boundlesse power in God, *Isa.* 40. 12. *Who hath measured the waters in the hollow of his hand, and meted out Heaven with a span, and comprehended the dust of the*

Earth

Earth in a meaſure, and weighed the mountains in Scales, and the hills in Ballance? there is but one in all the world, and from eternity to eternity never was there any ſave one who can do all this. What fingers be thoſe, which at one time are in the furtheſt borders of the Eaſtern Heaven, and of the Weſtern Heaven? *ver.* 15. *Behold the Nations are as a drop of a bucket, and are compted as the ſmall duſt of the ballance, behold he takes up the Iles as a very little thing.* And he can take up the whole Ile of Britain in his hand, and can hang the weight of the maſſie body of Heaven and earth on the top of his finger, who is he who hangeth the earth, yea, the whole world upon nothing? what hindereth, (ſeeing there be ſuch Broyls, Tumults, Motions in Heaven, Earth, and Hell) but this great huge veſſel of the great All, this whole world ſhould fall to the one ſide & break? but omnipotence holdeth it up: who hath Arms to ſpread a web of black darkneſſe from the Eaſt to the Weſt? *Iſa.* 50. 3. *I cloath the Heavens with blackneſſe, and I make ſackcloath their covering*; and alas, all that I ſay here is nothing; it muſt be true here, *præſtat tacere quàm pauca dicere, better to be ſilent, in ſo great a matter, as ſpeak little.*

Uſe is, To teach us not to be in love with the Creature, or with men. What is man, but a weeping, groaning, dying, nothing? *Iſa.* 40 17. *All Nations are before God as nothing and leſſe then nothing, and vanity.* What is nothing? it is the leaſt thing that can be, but (I pray you) what *is leſſe then nothing*? nothing can be leſſe then nothing but all Nations, being compared with God, evaniſh infinite miles out of the World of ſome things; and if one man be nothing, Nations of men and Nations of Nations are nothing: multiply Cyphers to millions of millions, they cannot make a number, becauſe every cypher is nothing, and therefore the product muſt be nothing; ſo multiply infinitely Nations, let Spain, France, Italy, Ireland, Denmark, and what the power of men can make, the product ſhall be nothing. Millions and hoſts of men are Millions and hoſts of vanities, *God is all*, and an infinite all, and what can we do to make him lovely and deſireable. We may preach this admirable Lord, but we ſhall never out-preach him; and praiſe him, but ſhall never out-praiſe him, his favour is more to be ſought then favour of Kings, he is more to be feared then Kings, *Iſa.* 51. 12. *I, even I am the* Lord, *the* Lord *that comforteth you, who art thou that ſhouldeſt be afraid of a man, that ſhall die, and of the Son of*

man

man that shal be made as grass. Hence are you to see to the prerogative royall of the King, but more to the prerogative royall of the Prince of the Kings of the Earth. And therefore O Judges be wise, O all you who carry on your heads, diadems, and royall Crownes of yellow dust, and glistering clay, I mean of gold and precious stones, stoope, stoope before this Monarch, cast down your Crowns and Scepters at the feet of the King of Kings. Know your Superior the highest Land-lord of dying Monarchies, *Zach.* 2. 12. it is said, *the* Lord *shall inherite* Judah, *and shall chuse* Jerusalem. O but Kings and Dominions who keep *Judah* captive cry out with a shout, *Judah* shall serve us, and our King, and Jesus Christ shall not reign over us, but there is a royall Proclamation given with an ô yes from his palace of glory, *who inhabiteth Eternity.* v. 13. *Be silent, O all flesh, before the Lord.* So *Psal.* 2. 2. Jew and Gentile are upon foot raging, and consulting with all, *let us break his bands and cast his cords from us*, nay *v.* 6. one who is not on foot, but sitteth in Heaven, laughing, not troubling himself with the Tumults of clay-no-things, sent out a princely mandate, *I have set my King upon my holy Hill of Zion.* I have put the Crown on Christs head, what men of dust and ashes shall pull it off his head? *Psal.* 46. 9. *He breaketh the bow, and cutteth the spear, he burneth the Chariots in the fire.* The heathen cannot indure this, they flee on armies, and cry with a shout, he shall not break our bowes, he shall not burn our Chariots with fire, therefore a royall Commandement and Decree cometh out, *v* 10. *Be still and know that I am God, I will be exalted above the heathen, I will be exalted on Earth.* He is crying, O Rome, O Spain, O Ireland, O Kings, and powers of the world, O Babylon Lady of Nations, O Pope and Cardinals, hold your peace, speak no more, *Isa.* 46. 13. *I bring near my righteousnesse it shall not be far off and my salvation shall not tarry and I will place salvation in* Zion, *for* Israel, (*for* Britain) *my glory.*

2 *Use*, is to bring hearts in a fervor and sickneſſe of love with God, and make us mould higher and more Majestick thoughts and conceptions of this most high Lord, then ordinarily we do, and therefore consider, how inconsiderable and incomprehensible he is. 2. Summon all created glory before him, by way of comparison. 3. Look at him as the last end. First then consider two words that *Paul* hath, *Eph.* 3. 18, 19, *that you may be able* (it is his prayer) *with all*

the

the ſaints to comprehend, what is the breadth and length, and depth, and height, 19. And to know the love of Chriſt, which paſſeth knowledge. Now from the love of Chriſt you may take the meaſure, in ſome proportion of this great Lord himſelf. Then conceive a love higher then the heaven of heavens, deeper then the earth, broader then the Sea, yea broader and longer then the circumference of the outmoſt ſhell, or orbe of the heaven of heavens, that love ſhould not paſſe knowledge, but ſeeing I am warranted to ſpeak of love according to dimenſions of *Height, Breadth, Depth, Length.* But imagine in the capacity of knowledge and underſtanding, ten thouſand millions of new created Heavens and worlds at the eaſt end of this Heaven that now is, and ten thouſand millions of new worlds created at the weſt end of this Heaven that now is, and let your knowledge run along to the North and the South, and to the thirty two points of the four Cardinall arches, here would be great Height, Length, Breadth, and Depth of love, yet, I am ſure this love ſhould not *paſs all knowledge,* for the underſtanding of man will go along through all theſe to multipy and multiply again and again, and yet all love within knowledge, what then muſt himſelf be? if we could ſeperate God and Gods love. Again conceive ſo many multiplied new Worlds, new Heavens, new Earths, new Seas, new Forreſts, Woods, Trees, Reeds, Herbs, Graſſe, Stones, and all the reſt multiplied; and conceive ſo many worlds of men and new created Angels, and let all thoſe millions of woods, trees, forreſts, herbs, graſſe, be all made pens, and let all theſe thouſand millions of new created Seas, Fountains, Rivers, be all Inke; and all theſe thouſand millions of Heavens, yea of heavens, Aire, Earth, be paper, and let theſe thouſands of millions of men and Angels write Books and Pſalms of praiſe of this infinit and incomprehenſible Lord, and let their wits be inlarged in the capacity of ſo many thouſand millions of degrees of underſtanding, above what they now have, according to the former multiplied numbers, and let their wits for all eternity, conceive new expreſſions and moſt heavenly conceptions of the infinite excellency, tranſcendent glory, incomparable goodneſſe, and matchleſſe and boundleſſe highneſſe, greatneſſe, omnipotence of this never enough admired and adored Lord, of this *high and lofty one who inhabiteth eternity,* and yet all theſe ſhould *not paſſe knowledge,* for you and I, and any ordinary underſtanding of no great capacity

city may know al this, and therefore all theſe ſhould not ſay any thing to expreſſe this Love, and this Lord, who paſſeth all knowledge. O if we could be drawn to a higher meaſure of love, and to put a greater price on this Lord, then we do. 2. From this we may eaſily ſee the compariſon betwixt this Lord and Peeres of created *nothings*. And if all Nations be before him as *nothing, and as leſſe then nothing*, as it is ſaid by himſelf *Iſa.* 40.17. Then ſay, O ſmall, baſe nothing of a Creature, O higheſt, O excellency of all things in the Creator, O little and really ſmall creature, O great and ſurpaſſing great, and incomparable Creator, O man, poor man that living lie, and that dying, and expiring nothing, but O infinite *all*, O unſpeakable and infinite glory of uncreated being! O man, a breathing fable, a living and a laughing vanity, O ſelf-ſufficient and al-ſufficient life of ſolid happineſſe, O Creature, a dying vanity, and a weeping nothing, a nothing rejoicing, eating drinking, ſighing, dying, O higheſt Creator, O eternity of everliving and ever-joying life, O ſelf living immortality of endleſſe and uncreated joy; O created ſparks, and poor drops of creature-goodneſſe, and creature-mercy. O Sea, O boundleſſe world of worlds of infinite goodneſſe, and bottomleſſe mercy in the *Creator* of all things, O ſhamed and deſpiſed royalty of Princes of Earth and Clay, O never enough admired glory of uncreated royalty in the incomprehenſible God! O fair Sun! O beautifull Moon! but rather O confounded and ſhamed *Sun and Moon, Iſa* 24.23. and O infinitely fair and glorious Lord who made Sun and Moon, O pleaſant Roſes and Lillies, but O pleaſanter Lord the *Creator* of Roſes and Lillies, O mighty and powerfull Kings, and Emperors, but moſt mighty, and matchleſſe King of Kings, O fooliſh and unwiſe men, O unſtedfaſt and changeable Angels, O Lord there is no ſearching out of thy underſtanding, O unchangeable and unmoveable mover of all things: O peeces of Breathing, Laughing, and then dying Clay, O Creature of yeſterday, of the laſt by-paſt houre, for the world is not of one weeks ſtanding to him; ſeeing a thouſand years are to him as one day. But O Lord *the ancient of days Dan.* 7.13. *O Father of eternity, Iſa.* 9.6. *O King of ages*, 1 *Tim.* 1.17 and King of time, O weak men, O mightleſſe and infirm heavens which wax old as a garment, O eternall Lord, O what an Arme of omnipotency is in him, who ſhall with a ſhake of his right Arme

move the Heavens and looſe all the fixed Stars, and cauſe them to fall out of the heaven, as Figs fall off a Fig-Tree ſhaken with a mighty wind, *Rev.* 6. 13. O all you created Gardens and Orchards, and Paradiſes, be aſhamed, bluſh and hide your ſelves beſide the Tree of Life, which beareth twelve manner of fruit every moneth: Every apple growing on this *Lord* who is the Tree of Life, is life eternall. O Gold, O Silver, O Rubies, O Precious ſtones much deſired by *Adams* Sons! What are you to him whoſe City is fairer, *Rev.* 21. 18. *And the building of the wall was of Jaſper, and the City was pure gold like unto clear glaſſe.* He ſaith not there was abundance of gold in the City, and multitudes of precious Stones, but the City was all gold, and precious ſtones, a City like *Rome Venetia or Conſtantinople in which*, Timber, Walls, Stones, Streets, and all the buildings were nothing but precious ſtones and gold, were admirable; O all fair Rivers and Seas, what are you but pools of dead water, being compared with *a pure River of water of life proceeding out of the Throne of God, and of the Lamb?* *Rev.* 22. 1. every drop of that water is an heaven. O Created well-beloveds you are black, and the Sun hath looked on you, when you come out and ſtand beſide the *Standard bearer among ten thouſand*, *Cant* 5. 10. oh who are ſick of love for this Lord, O for eternities leaſure to look on him, to feaſt upon a ſight of his Face, O for the long Summer-day of endleſſe ages to ſtand beſide him and to enjoy him! O time, O ſin be removed out of the way, O day, O faireſt of Dayes dawn, O morning of eternity break out, and ariſe that we may enjoy this incomprehenſible Lord, And therefore, O come out of the Creature. 3. Make not Clay and the Creature whoſe mother is *purum nihil*, pure meere nothing, Your laſt end; alas make not the Goſpel of our Lord Jeſus a poſt-horſe to ride your own earands, or a Covenant with the *moſt high Lord* a Chariot and ſtirrope to mount up upon the height of your carnall and Clay-projects: this is, as if one ſhould ſtop the entry of an Oven with a Kings robe-royall. Let God, only God be your laſt end.

1. *He is the living God.)* The words חיה and היה to be, and to live, are near of kindred together, for living is the moſt excellent being, and it is moſt agreeable to reaſon that Jehovah, who is the firſt being, and hath being of himſelf, ſhould be *the living God*. And you do not find man called *living man*, though man have life

life, as God is called the *living God*, he is the *living God*, because all life is originally in him, *Psa.* 36. 9. *with thee is the well of life.* Joh. 1. 4. *in him was life*; all heat is originally in fire, and in other things at the second hand: all light originally in the Sun; and other things have light by loane only; and light in other things is from the Sun by a sort of grace. 2. He is the *living God* in opposition to dead Idols, who, *Psal.* 115. want life. 3. And have *mouths and speak not, eyes they have, but see not*, you need not be affraid of the Papists gods of wood and silver and gold. But because I haste to an end; the use is. 1. If all things that live, and we mortall men borrow our life from God, we are to correct three errours. 1. We take this borrowed breath for our proper heritage, and we make this life our idol and our last end: hence all is done for this life, men betray the cause of God for their life, men desert the cause of God, Parliament, Countrey and Religion for a life to them and theirs, men kill and destroy for life, men rise early in the morning, and go late to bed at night, and eat the bread of sorrow for life, but oh little do we for the living God, and a communion with the living God in the best life, the life of grace: our second errour is, that as our life is but a borrowed thing, we do not think on two things, 1. The paying of the annuall of this borrowed sum, even the dedication of our life, actions, wayes and purposes to God, and his honour; secondly, we do not think of paying back again the principall sum, and who hath the sum in his hand, and his soul in readinesse to render to God? 2. But like bankrups we mind not to pay except we be arrested, and then the soul is taken from mony, but if we do not render it, the guest is pulled out, but doth not come out: *anima ejicitur, non egreditur*, who liveth as having no morrow? who walketh as if death were alwayes at his right side? 3. We love best the worst of our life, we are much for the time-accidents and the clay-accidents of this life, such as are Court, honor, riches, pleasure, ease: some sell Religion to be free from plundering, others to keep a whole skin, and to go to heaven, as they imagine without losse of blood, comply with Papists, Prelats, Court and the Times. And for that which scarce deserveth the name of of Life, men give, (as the Lyer saith, *Job* 2. 4.) *skin for skin, and all that they have for life*: but oh that noble accident of life, *eternity* of life, or rather that excellent substance eternall life is much

much neglected; the life *hidden up with Chriſt in God*, Col. 3.3. is not regarded.

2. How ſweet is it to make God a friend ſure and induring to thy ſoul, who cannot die? it is ſure to truſt in the Prince who *returneth to his Earth*, the Earth whereof he is a landed heritor, when he dieth? *Pſal.* 146.3. Is it not ſurer to truſt in *the Lord who made the Heaven and the Earth*? v. 6. Is it ſure to truſt, 1*Tim* 6 17. ἐπὶ πλούτου ἀδηλότητι, in riches which deal not plainly and fairly with us, nor go out the high way, but are uncertain like a friend, and you know not when to have him, and when to want him? is it not better to truſt *in that living God*? that God who liveth for ever, whereas riches is a dead, and a dying God; *David* ſpeaking of his own greatneſſe, valour in war through Gods ſtrength, and of Nations, People, and Kingdoms who ſerved him, yet looketh on one above all, *Pſal*, 18. 46. *The Lord liveth, and bleſſed be my Rock:* this putteth me in minde of a Prince, who heard of the death of many of great and noble friends in war, and that this Duke and this Prince, and this and this worthy friend was killed in war, yet comforted himſelf with this, *vivit Imperator, ſat habeo; the Emperour liveth, and I am happy enough.* But is not this better to a ſoul that knoweth God, my father is killed, my brother loſt, my Prince dead, my dear friend buried, but God liveth, and bleſſed be my Rock; yea, but ſay, thy God the King of Britain liveth, yet his favour to thee may die before he die himſelf, and then what haſt thou? Court, Court is made of glaſſe, and can gliſter, and be broken in one hour, the pavement of the chamber of preſence is Icy and ſlidy, and thou mayſt fall: It is known to many, the Courtier is as a compter laid down in the compting Table for a thouſand pound, and taken up and laid down in the next accompt for a farthing: O but theſe two be ſweetly combined, the everliving God, and the everloving God; how comfortable that I believe Gods love toward me is as old as God, and that as God did never begin to be God, ſo he never began to love me, but as he is eternall, ſo his love is eternall, and I know the Court ſhall not change upon me.

And abiding, or ſtedfaſt for ever) This is another attribute of Gods bleſſed nature that *Daruus* aſcribeth to God; he is a God eternall, *Dan.* 7. 13. *he is the ancient of Dayes.* Pſal. 102. 26. *The heavens ſhall periſh, but thou ſhalt indure, yea all of them wax old as a garment: as a veſture*

vesture shalt thou change them, and they shall be changed. 27. *But thou art the same, and thy years shall have no end.* I know now that the whole created masse of heaven and earth, and all therein, is but a web of cloth, and as a Sute of cloths, and the best end of the web is old and moth-eaten, and shall be laid by, as an old threed-bare cloak, ragged and holled, when God shall endure for ever and ever. 2. Time goeth not about God as it goeth about creatures, there is not with him yesterday and to morrow, and this year, and the last year; but his duration is an instant standing alwayes still; you and I slide through moneths and years, & at length we are over ears in time, and under the water by death: but he standeth still, his being is in no flux or motion from first and last, from time past to time to come, because he is Rev 1.17. *The first and the last*, and v.8. *The Alpha and the Omega, the beginning and the ending, saith the Lord: he which is, and which was, and which is to come.* Imagine there were a verbe that doth involve an action done and ended yesterday, and in doing to day, and to be done to morrow, and yet a compleatly perfected action that should expresse Gods duration best; whereas our being taketh three verbs to expresse it, this man was, and continueth yet, and to morrow shall be, but may not be, 2 Pet. 3.8. *One day is with the Lord as a thousand years and a thousand years as one day.* And therefore he is the *King of ages*, 1 Tim. 1.17. as if generations and centuries of years were his subjects and servants. His Son Christ is, Isa. 9. 6. *The Father of Eternity*: And Isa. 57. 15. *He inhabiteth Eternitie.* Men do not inhabite Eternity, for, in this we do but take by the curtaines of time, and look into the borders of eternity, and in the life to come we shall be beside eternity, and not inhabit eternity, so as if non-existence and our glorified natures should involve a contradiction; whereas existence is as essential to the glorious Majesty of God as his blessed essence & his blessed essence involveth a contradiction not to be. And all *time gods* are no *gods*, for if you say God, you say an eternall necessity of an eternall and everliving God. And this maketh God free from change, and from ups and downs, from falling and rising, that are incident to all created natures, even to men and Angels.

Use. 1. If God be eternall and Lord of time, we must be carefull that we say not as the people doth, *Jer.* 8. 20. *The harvest is past, and the Summer is ended, and we are not saved.* We are inclined

to weep upon time as being too long, eſpecially when we our ſelves, and the *Lords Church* have ſad and bloody dayes. But the children of God, have three advantages, which are as many motives to cauſe us to ſubmit to Gods diſpenſation of time. 1. Wait on, for Pſal. 9.18. *The hope of the poor ſhall not periſh for ever*, Pſal. 40.1. *I waited patiently on the Lord*, and what was the iſſue? *and he inclined his ear and heard my cry.* 2. *He brought me alſo out of the horrible pit, out of the myrie clay, and ſet my feet on a rock, and eſtabliſhed my goings.* Hence, as while the bellows blow, the fire caſteth heat and light, ſo doth the heat and fervour of our long lodging under the croſſe make broad aimes of praiſing and walking thankfully; and when the breathing of the bellows ceaſeth, the fire goeth out again; ſo when we are delivered and are cooled, we turn cold in performing reall thankfulneſſe to God; but let faith and long troubles wait on, and ſow ſeed in Heaven and on Chriſt (and that is excellent ſoyl,) and we ſhall *reap in due time if we faint not.* 2. Gods delayes are the ſeeds of greater mercies: we are (to borrow that expreſſion) to pardon the long delayed ſalvation of God, and to forgive times leaden wheels which move ſlowly, becauſe God recompenceth want of preſent deliverance with a ſuperplus of grace; was it not beſt that Jacob was not bleſſed at the firſt? his faith was lengthned to continue with this. *I will not let thee go while thou bleſſe me.* The woman of Canaans daughters body is not freed of the divel at the firſt or ſecond cry, but her own ſoul is inriched with faith, great faith and fervour of ſpirit to continue in praying and humble ſubmiſſion to be willing to be a dog to Chriſt, and here the Lord often recompenceth the want of Braſſe with the preſence of Gold. For faith here intruſteth a ſtocke in Gods hand, and doth forbear and ſuſpend both principall and anuall till Gods time come. Therefore we are to take heed that while we fret and challenge our Lord, that he loſeth time, that we be not in the mean time loſing time our ſelves; if he hold his Church long in the furnace, if his church do not joyn with God actively to melt her ſelf, and to humble her ſelf under Gods mighty hand, then the Church loſeth her time, but God doth not loſe a moment. The Gold-ſmith ſhould hold his veſſell in the fire till it be melted and refined. Here alſo we are to conſider, that to deliver out of ſome croſſe, as it is Gods mercy, ſo it is my duty. I loſe a father, a child; a dear friend

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in war; I can never in this life be delivered from this crosse according to the reality of it; for my father, my child, my dear friend, once being dead cannot return to me again; but though I cannot be delivered from the reall losse, yet may I by Gods grace deliver my self from the impatient fretting and distrustfull apprehension of that losse by doing that for conscience to the God of patience, (who commandeth me to submit) which for length of time I shall do; but here we obey time rather then GOD.

3. Gods time is better then ours, for he knoweth when we are ripe for deliverance, and when the drosse commeth away from the mettall, and when we cast our scum. Here before we glorifie him, we would bind him to deliver us; and we desire here to be served before God, that he should deliver before we be mortified and dead to our lusts. But it is better that our pain continue praising and believing, as both pain and faith be removed. How excellent is that of the Church crying out of the deep, Psal. 130. 5. *I wait for the Lord.* But many lie still under the load, rather then wait, because they cannot help the businesse; therefore he addeth, *my soul doth wait.* 2. Many wait and they know not whereon, it is a fools nest they seek; therefore he addeth, *And in his word do I trust.* A soul is not bottomed on a dream in his on-waiting, when he hath the word of God for his warrant. 3. Many do wait, but it is deliverance that they wait for, and not for God himself; therefore saith he v. 6. *My soul waiteth for the Lord.* It is as much for God and a communion with him that faith waiteth for, as for deliverance. 4. But many wait but very lazily and with great deadnesse; the Prophet expresseth more of himself, *My soul waiteth for the Lord, more then they that watch for the morning; I say more then they that watch for the morning.* Such a waiter with these four qualifications can never be delivered out of time. Here then are newes. *Awake O Sion,* sit no longer in ashes, *put on thy beautifull garments,* O people, really in Covenant with God, England, Britaine: be not weary, the King is comming, Christ is in his journey posting, deliverance is at hand. O believer make no hast; O prisoner of hope, die not in the prison. Oh! we want faith. It is the art and cunning of faith to believe and not see, and to have memory for eyes and senses; but we would both sow and reap in one day, and would have physick and health both in one houre, we would alwayes be at miracles.

Uſe. 2. If God be eternall, his love and decrees muſt be neceſſary and irreſiſtible; nothing is ſo neceſſary as that which is eternall. Then I could eaſily yeeld, (conſidering who are this day againſt us) we ſhould be ſunk and overwhelmed, if thoſe three hold good which *Papiſts* and *Arminians* hold, 1. Our ſalvation were in danger, if free-will which hath its riſe and working in time, were the Axel-tree upon which are rolled the wheels of eternall election and reprobation. But there is as good reaſon to ſay, that a ſucking child may reach up his arme above the Sun and Stars, and roll about the wheel of the firſt heaven from eaſt to weſt, and turn the wheele again from weſt to eaſt, as to ſay that time-free-will can turn about the eternall counſell of God, and that our acts of believing are not believing; and our good and evill works which have their riſe from yeſterday and to day, & are like *Jonahs gourd*, up and down in one night, do roll about the eternall will and decree of God from favour and love to hatred and rejecting of men. Better make the *former of all things* ſupreame and ſoveraigne, than give the Prerogative Royall of all to naughty and ſinfull clay.

2. We could eaſily grant that it were in mens power to deſtroy the *Church* of *God* and that the *King of the bottomleſſe pit*, and his Lady and Queen *Babylon the great whore*, and their ſons, *Papiſts and Prelats*, might *cut off the name of the Lords Iſrael*, if upon the ſuppoſall of their dreame of N. *media ſcientia*, the new eyes which Jeſuits (with all humble ſubmiſſion and glory to the glorious God be it ſpoken) hath given to the Almighty contingency did rule all: for upon the nodde and dominion of cauſes, without all determination of Gods righteous providence, and eternall counſell, all revolutions of Church and Kingdomes depend, ſay they, and all hang upon theſe two poles, *may be, may not be*; what hindereth then that Chriſt have no Spouſe, no redeemed people, and that he be a Husband without a wife, a King without ſubjects, a Saviour without a ranſomed people, as they expreſly teach, who with Arminians are advocats for nature and pleaders againſt the grace of God; but we believe God to be eternall, and his counſell eternall, and his eternall decree to have a ſtrong influence in the ſafety of his *Church, againſt which the gates of hell ſhall not prevail*, and that devils, men, *Babylon, Rome, Spain, Iriſh rebels*, powers on earth in their plots, machinations, counſels, endeavours, battels, victories, all which come

come from free causes, are yet chained and fast linked to the high dominion and independent soveraignty of an eternall God. And we believe that this differenceth Jehovah from all other Gods, who, as Esai saith, *can neither do good nor evill.* Therefore there is not an Arrow steeped in hell and shot against the Church, but it cometh out of Gods Bow, and he saith it, Isa. 43.13. *Yea before the day was I am he and there is none that can deliver out of my hand. I will work, and who shall let it?* The Churches victories and deliverance depend upon an eternall hand, and therefore the sons of *Belial* prevail not, and the sons of *Jacob* are not consumed. 3. It were a desperat matter for the elect to be saved, if the first Adam were our surety; but our Tutor Jesus Christ is old and wise, *the ancient of dayes, Dan.* 7.13. and *he hath seven eyes*; they cannot chuse but hold the apostasie of the Saints, who make free-will our tutor. And therefore if I were half in heaven, and my one foot in eternity, and my other in time, if such a sinfull principle as free-will should tutor and guide me I should come back again out of heaven, and be damned eternally. If any weak soul apprehending wrath, and under a fervour of desertion should complain, what hindereth me to be eternally condemned, for I am not distracted, I am privy to my self, that I have sold my birth-right, and sinned against the grace of God hainously? Let me answer, that the selling of your birth-right dependeth upon the consent of your tutor, Jesus Christ, who is the King of ages, as no minor can sell his inheritance without the consent of his tutor, and if he should do it, it cannot stand in Law, but may be revocked. Christ is first heire, and all the elect joynt heirs with him, *Rom.* 8.17. and joynt heirs in Law, though many persons, yet they make but one heire; consider then, if he who is your eternall King of ages, and so unchangeable, hath not given his consent to the bargain, that you should sell his birth-right and inheritance, and under him, your own birth-right, you had no power to do it; Christ because he is God eternall cannot subscribe, nor signe with his hand the writs wherein you have sold your inheritance, therefore the bargain in law is a meere nullity.

Thirdly, if he be God induring for ever, what fools are we to place our hope in a King that shall die? Surely they cast their anchor in ill ground who trust in the creature, thou putteſt thy heaven betwixt the browes of a King and in the light of his counte-

nance; he is but a man, and may change, and though his favour were conſtant, yet when his eye-ſtrings ſhall be broken, with one breath he ſhall breath out his own ſoul, and thy heaven: And what canſt thou then ſay or do? becauſe ſenſe and the fleſh leadeth us, and time goeth about us from the cradle to the grave; we are all for time, we are for a time-Court, a time-Glory, a time-Prince, a time-friend, a time-Husband, a time-Brother, a time-Heaven and happineſſe, a time-Deliverance in trouble, time-Riches, time-Joy, and time-Pleaſure, time-Triumphing, a time-Life, &c. But we may find in this King of ages, who indureth for ever theſe ſame good things of another nature, as we find in God, eternall Court, eternall Glory, an eternall King, an eternall Friend, an eternall Husband, an eternall Brother, an eternall Happineſſe, an eternall Salvation, eternall riches, eternall victory and triumph, and in ſumme, life eternall.

His kingdom ſuch as cannot be deſtroyed] The other claſſe of arguments to prove *Daniels* God to be the true God, is from his government. *His kingdom*, that is, the people of his Kingdom cannot be deſtroyed: and now the King doth ſay, though there be variety and choiſe of gods in *Chaldea* and *Perſia*, yet *Daniels God* is incomparably above them all; and *Daniel* and his fellows are bleſſed and more happy in their God, then all that ſerve other gods. The Lord, when he is tried, will be found the only excellent and matchleſſe God above all gods, and none like to him and his people the only happy people; that mans portion is fallen in pleaſant lines who hath *the Lord for his portion*; but I muſt go on to make good this doctrine, *That the kingdom and Church of God is the moſt permanent and induring ſociety on earth*, and a kingdom which cannot fail; and I go upon theſe grounds, there is a moſt firm and ſure Covenant made betwixt the Lord and his people, *Jer.* 31. 35. *Thus ſaith the Lord that giveth the Sun for a light by day, and the ordinances of the Moon and Stars for a light by night, which divideth the ſea when the waves thereof roar, the Lord of hoſts is his name.* v. 36. *if theſe ordinances depart from before me, ſaith the Lord, then the ſeed of Iſrael ſhall ceaſe from being a Nation before me for ever.* I might alledge other Scriptures alſo, as *Jer.* 32. 39, 40. *Ezek.* 36, 26, 27, 28, 29. *Iſa.* 54. 10, 11, 12. *Iſa.* 59. 21. *Heb.* 8, 7, 8, 9, 10, 11. Now then becauſe God hath bottomed the eternity of his Church upon his own unchangeable counſell, they muſt raſe the acts of heaven who can take away the

Church

Church of God. I leave it to the thoughts of the judicious, if the rooting out of the Protestant Religion be a rationall purpose of intelligent men. What if we should imagine a society of transported men should conveen in Parliament, and make statutes thus, *We ordain as a Law and Statute, that from the 22. of January the Sun shall shine no more by day, and the Moon and Stars shall give no more light by night; also we inhibite and discharge, under the highest pain of treason, from this time forth the Sea shall never ebbe or flow again.* These, or the like, should be but the notions of sick imaginations; acts of night counsels have been these, first, fire the city of *London*, secondly, cut off the Parliament; thirdly, leave not alive in *Ireland* a Protestant or their seed; fourthly, root them all out of *France* and *Germany*; fifthly, destroy *Scotland* and their Covenant; sixtly, undoe all Reformation of Religion in Britain.

Secondly, Consider the strength of the Church of God, *Numb.* 24. 8. *He hath, as it were the strength of an Unicorn; he shall eat up the nations his enemies, he shall break his bones, and pierce them thorow with his arrows.* Why? and the Church is but a feeble worm; let it be so, yet he saith, *Isa.* 41. 14. *Fear not, worm Jacob, and ye men of Israel, I will help thee, saith the Lord thy Redeemer, the holy one of Israel in the midst of thee.* v. 15. *Behold, I will make thee (worm as thou art) a new sharp threshing instrument having teeth; thou shalt thresh the mountains and beat them small, and shalt make the hills as chaffe.* v. 16. *Thou shalt fan them and the wind shall carry them away, and the whirlewind shall scatter them.* You have not seen such a miracle, that a worm shall destroy a great mountain, and blow *it away as chaffe.* But it is Gods way, that omnipotence rides on a straw, on a worm, and triumph. And how can it be thus? The Church is the weakest thing in the earth, but in God incomparably the strongest, *Psal.* 46. 1. *God is our refuge and strength;* Gods strength is the absolute greatest strength, and so overcome *God* and overcome the Church, for a greater strength must overcome the lesse. Where dwelleth he? in earth, in hell, or in Heaven? who hath strength above the strength of God? they do not fly to the strongest side, who desert the Parliament and flie to Oxford; they run but down to Egypt, but *Isa.* 30. 7. *Their strength is to sit still.*

Thirdly, the destroying of the Church is not a work of reason or deep policy, as men suppose; they will but swallow down and drink

drink the Proteſtants. let them be doing and go on. Put the Church of Chriſt in a cup, and drink her, but you will be ſick when ſhe is in your belly, and had better drink many quarts of Lead or Braſſe melted and coming hot out of the furnace, for *Zach.* 12. 2 *There is poiſon and death in the cup, I will make Jeruſalem a cup of trembling to all the people round about*; the gall, the wormwood, the poiſon of *the vengeance of the Lord, and the vengeance of his Temple is in the cup.* Drink who will they ſhall be ſick, and drunken, and vomit, and fall, and die in their vomit, and never riſe again. *Pharaoh* drank of this cup but he was killed with it, and made fiſhes meat. *Nebuchadnezzar* and *Belſhazzar* drank, but they ſwelled hand and foot, and died. *Herod. Act.* 12. had the cup at his head, and took a draught of this wine, but he was ſtricken with worms: *Papiſts, Prelats,* the *Iriſh good Catholick* ſubj. &c. the *Emperour, Spain, Rome,* the *Antichriſt,* the powers of the earth are now drinking one to another, and the cup of trembling goeth in a round to them all; but conſider how ſick they ſhall be, *Zach.* 14. 12. *And this ſhall be the plague wherewith the Lord ſhall ſmite all the people that have fought againſt Jeruſalem: their fleſh ſhall conſume away while they ſtand upon their feet. and their eyes ſhall conſume away in their eye holes, and their tongues ſhall conſume away in their mouths, Babylons* cup-bearers, and Atheiſts, and Malignants, to whom the morning of a ſound reformation is as the ſhadow of death, would then know how deadly a cup is now at their head.

Fourthly conſider Gods promiſes to his Church. There is a true Diurnall written from Heaven, that God is to make a glorious Church in the end of the world, *Iſa.* 30. 26. *Moreover, the light of the Moon ſhall be as the light of the Sun and the light of the Sun ſevenfold, as the light of ſeven dayes.* And when the reſurrection ſhall be, I mean the in comming of that elder ſiſter the Church of the Jews, *Rom.* 11. 15. *and when all Iſrael ſhall be ſaved,* what a glorious houſe ſhal he build for the Lord, when that ſhall be fulfilled, *Iſa.* 60. 13. *And the glory of Lebanon ſhall come unto thee, the firre tree, the pine tree and the box together, to beautifie the place of my ſanctuary, and I will make the place of my foot glorious.* v. 14 *The ſons alſo of them them that afflicted thee ſhall come bending to thee: and all they that deſpiſed thee ſhall bow themſelves down at the ſoals of thy feet, and they ſhall call thee the city of the Lord, the Zion of the holy one of Iſrael.* v. 19.

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The sun shall no more be thy light by day, neither for brightnesse shall the moon give light unto thee: but the Lord shall be thine everlasting light, and the dayes of thy mourning shall be ended. All which, with many other places, do make God say, that the Church shall stand, and never be prevailed against by the very gates of hell.

Fiftly, Christ cannot leave off to be a King, therefore his Kingdom must stand; there is a seed and a reward promised to Christ for his labours, *Isa.* 53. 10. There be articles of grace concluded betwixt the Father and his Son, which cannot be broken.

Sixtly, there are in all the sufferings of the Church two things most considerable; first, a turn; secondly, a contexture; a turn or return, *Gen.* 39. 21, 22. *Joseph* was cast in prison; *but the Lord was with Joseph.* Gen. 49. 23. *The archers have sorely grieved Joseph, and shot at him, and hated him:* but consider the return, vers. 24. *but his bow abode in strength, and the armes of his hands were made strong by the hands of the mighty God of Jacob.* Psal. 3. 2. *Many say of my soul, There is no help for him in God.* See so sweet a (But) v. 3. *But thou O Lord, art a shield for me, my glory, and the lifter up of my head.* So is the child of Gods condition made up of two halfes, *Psal.* 18. 18. Hence the fall: *They prevented me in the day of my calamity,* Then the rise, *But the Lord was my stay.* Psal. 22. 7. *All that see me laugh me to scorn,* &c. Hence faiths rise, vers 9. *But thou art he that took me out of the womb,* &c. *Psal.* 30. 5. *Weeping may indure for a night;* then the return. *But joy commeth in the morning.* Psal. 34. 19. *Many are the troubles of the righteous;* this is their downe, but they lie not, *but the Lord delivereth them out of all.* Psal. 71. 7. *I am a wonder to many;* that is dark night; but the day dawneth again, *but thou art my strong hold.* So doth the servant of God fall, *Psal.* 109. 4. *For my love they were mine adversaries.* but faith riseth again, *but I give my self to prayer.* Psal. 118. 13. *Thou hast thrust sore at me that I might fall:* see the escape, *but the Lord helped me.* v. 18. *The Lord hath chastised me sore;* shall he lie in that condition? No, *but he hath not delivered me to death.* Isa. 54. 7. *For a small moment have I forsaken thee;* behold the return. *but with great mercies will I gather thee.* Isa. 63. 6 *For we are all as an unclean thing, and all our righteousnesse as filthy rags, and we all do fade as a leaf; our iniquities like the wind have taken us away:* this is death: and look to life again, vers. 8. *but thou, O Lord, art our Father,* &c. *Jer.* 1. 19. *They shall fight against thee*

thee, there were but a whole Parliament; all the eſtates of the land, Kings, Princes, Prieſts, and People againſt *Jeremiah*, but he muſt not lie on the duſt; *but they ſhall not prevail againſt thee, for I am with thee to deliver thee.* Joh. 16. 22. *Ye now therefore have ſorrow*, that is a ſad caſe, yet it hath a turn, *but I will ſee you again, and ye ſhall rejoice, and your joy ſhall no man take from you*: ſo are theſe two at once in the Lords witneſſes his Apoſtles, 2 *Cor.* 4. 9 *perſecuted, but not forſaken; caſt down, but not deſtroyed.* 2 Tim. 4. 16. *At my firſt appearing no man ſtood with me, but all men forſook me*: yet is he lifted up, verſ. 17. *but the Lord ſtood with me, and ſtrengthned me.* Secondly, There is a contexture of contraries as black and white, ſweet and ſowre woven through other, as day-light and night in a morning twylight; as contraries in one ſubject, 2 *Cor.* 6. 9. *As dying and behold we live, as chaſtened, yet not killed.* v. 10. *or as ſorrowfull, yet alwayes rejoicing, as poor, yet making many rich, as having nothing, yet poſſeſſing all things.* How can theſe two be in one? They kill us, but we die not; they bury us, but we live again in the grave, we have nothing, and we have all things, we have, we want not, *Rom.* 8. 36. *Killed all the day long, and counted as ſheep for the ſlaughter.* 37. *Nevertheleſſe in all theſe more then Conquerours*, &c. Hence they are killed all the day long, and they live all the day long, I know not how it is, but the Churches death is a living and a breathing death, their poverty a rich poverty, their ſhame glorious ſhame, their ſadneſſe joyfull ſadneſſe, their foyles victorious foyles, their pain an health, and an eaſie pain, their weakneſſe ſtrong and mighty weakneſſe.

I deſire to make ſome uſe of this, and 1. There be no worldly States and Monarchies of whom this can be ſaid. Their *Kingdom ſuch as cannot be deſtroyed.* Where is there a worldly Kingdom that cannot be ſhaken? Moab was a Kingdom, and yet Moab ſhall *die in his own vomit*, Jer. 48. 26. Egypt is a great Kingdom, and yet it is broken like an old Clay-pot or a lame veſſel. The four great Monarchies are become like four *May-floures* withered, and their roſy bloſſoms are fallen off them in their moneth. Did they mean no truth who ſaid of earthly kingdoms? *Omnis felicitas ad culmen peducta, retrogreditur*; and *magna ſuo pondere ruunt.* Worldly felicity when it is at the height of the Stairs, ſitteth down and ſlippeth back again. And great things of this earth are a burden to themſelves;

ſelves; *ſummiſſi negatum ſtare diu.* It is denied to great things to ſtand long. Alas, how long did one of the Kings of Gods people reign, even *Zachariah?* poor ſix moneths. *Shallum* came not to this, *he reigned in Samaria one moneth.* And *Zimri* who came to the crown by blood, had a ſhorter reign. He did walk with a crown *ſeven dayes*; if *pope Victor the* 5. had a longer time of a golden chair, it was but five years. And *Clemens the third* ruled but three years, and *Alexander the* 11. only two years. And though it be but a fiction that *Kingdoms* have their fatall years, and *Monarchies* are under Planetary hours, yet ſome truth muſt be in this, Kingdoms have their infancy, and come to a greater ſtrength, till they come to their flour, and then they begin to turn: and it is congruous to their experienced truth that Kingdomes find old age, And *gray haires are here and there upon Ephraim, and he knoweth not.* 7. 9. It is much better to be a ſubject, or one of the States of the Kingdom of grace; for grace knoweth no old age, nor hath grace an internall principle of corruption, for it is the ſeed of eternall glory, and though the powers of the earth may ſubvert the foundation and fundamentall Laws of earthly Kingdoms, yet cannot Chriſts Kingdome or the conſtitution of it be broken. But that which doth looſe the Pillars of a Kingdom is ſin, *Amos* 1. *for three tranſgreſſions of Edom and for foure, I will not turn away the puniſhment thereof, So Ammon, Moab, Judah* are under the ſame puniſhment. There is no way to ſecure *England* from wrath, but turning to the Lord. And eſpecially two ſins in the State are to be ſeriouſly taken to heart. 1. You ſuffered many worthy Servants of God who pleaded the Lords cauſe for a Reformation againſt the Prelates, to be ſilenced, deprived, impriſoned, baniſhed. Both in the raign of Queen *Elizabeth*, and of King *James*, Prelates oppreſſed the ſervants of Chriſt, and did tyrannize over the conſcience of the Lords people in this Land: former Parliaments did not give Chriſt and his ſervants fair juſtice, and now hath the Lord ſtirred up theſe oppreſſors to oppreſſe your Parliament, and to raiſe bloody warres againſt the land. 2. It is ſaid. *Hoſ.* 5. 11. *Ephraim is oppreſſed and broken in judgement, becauſe he willingly followed the Commandement.* It hath been the ſin of this Land, that when Epiſcopacy, Antichriſtian Ceremonies, ſuperſtition, and will-worſhip were enjoyned by Law, to pleaſure an earthly King, *you willingly*

followed

followed after the command, againſt the direction of the King of Kings: and now hath the Lord delivered the people of the land into the hand of their King. And for this the Sword of the Lord hath gone through the Land.

2. *Uſe.* From the perpetuity of the Lords Kingdom, we may infer that this cauſe of God ſhall prevail, and that the Church, though in the burning Buſh, cannot be conſumed; for *Iehovah is in the Buſh.* There be three grounds that there is hope that God will *build his own Ieruſalem.* 1. God never laid the foundation of ſo fair a building, and then deſerted the work: when he hath put into the hearts of the Parliament and Land *to enter into a Covenant with the Lord,* the cauſe doth now in formall and direct termes become the Lords Cauſe: And ſo the Lord is *become ſurety for England.* 2. When did the Lord ever finally proſper his bloody hearted enemies? Babylons Womb and Bowels are ſwelled with blood, they intend to root out the Proteſtant Religion. Can God ſay amen to this in Britaine? No, he will not, this end was ſworn at the counſell of Trent; it was aimed at by Charles the fift, by *Leo* the tenth againſt Luther, and the deſign of the actors of that bloudy maſſacre of Paris: yet hitherto all hath failed them. 3. Gods noble and ſtately acts of diſappointing and diſcovering ſo many Plots, give us hope: for in them all God maketh true of England what what is ſaid, *Iſa. 66. 7. Before ſhe travelled, ſhe brought forth, and before her pain came, ſhe was delivered of a man Child.* When ſhe was ſleeping, ere the blow came, the Child was born, and the Woman delivered.

His dominion ſhall be to the end) Dominion is a power to uſe a thing as you pleaſe, for ſuch ends as you think good: in the Creature, our pleaſure is ſuppoſed to be regulated by Law and reaſon: but men or Angels will or pleaſure is not the rule of the uſe or lawfull exerciſe of Dominion, but in God; whoſe bleſſed will not being differenced from his holy reaſon and infinit wiſedom, its the rule of the uſe of his dominion, and none may ſay to him, what doſt thou? that but ſtandeth ſtill to the Creature as a binding Law. *Illud tantum poſſumus quod jure poſſumus,* we have no more lawfull morall power given to us of God, then we can, or do lawfully exerciſe according to the morall rule, But Gods Dominion is to be diſcuſſed thus, as it ſtandeth in theſe following heads. Firſt, in the

the manner of it, its compleat. *Deus dominatur in totum ens, & in totum entis*: God hath Dominion over every being of the Creature, and over every part of the being God hath Dominion over his Creatures ſoul, and his ſouls faculties, his will, mind, conſcience, affections, faith, hope, fear, love, joy, over the body, and all the powers and motions thereof. So God hath a compleat Lordſhip over the Creature, One Creature hath not a compleat Lordſhip or *Dominion* over another, yea a free reaſonable Creature, hath not a compleat Dominion over himſelf. The reaſon is, God made the Creature, he made all and every being and part of the Creature: He made the ſoul, the body, the faculties of both, the actions and purpoſes of both, therefore he hath an abſolute Dominion over both. The potter hath a Dominion of art, not a Dominion by Creation over the lame-pot: he made the lame-pot but he created not the Clay. He hath therefore but a Dominion of art over the Clay, not to annihilate the Clay as God can do. His Dominion is of art to frame of the Clay a Veſſel of honour, for a Kings Table, or a Veſſel of diſhonour for the receiving of Urine. The Maſter among the Jewes might ſell his man-ſervant, and put him in his purſe; but the truth is, when he ſold him, he ſold but his bodily ſervice as he was uſefull to labour and work; but he could not ſell his ſervants ſoul, nor his underſtanding, nor his will, nor his love, nor his faith or Religion, nor any of theſe: Courtiers then and Cavaliers, Prelats, Atheiſts who profeſſe they are of the Kings Religion and will diſpoſe of their ſouls at the Kings pleaſure, to kill the innocent, they make their ſouls baſtards and unlawfull broods, and they make the King the Creator of their ſouls and the abſolue Lord of their Religion! O ſoole, the King did not make thy ſoul, there is another ſoul-Lord then the King, *Eze.* 18. 4. *Behold all ſouls are mine, ſaith the Lord*; and there is another *Soul former* then the King of Britaine: hear God ſpeak himſelf, *Iſa.* 57. 16. *if I ſhould contend for ever, the ſpirits ſhould fail before me, and the ſouls that I have made!* O find me an earthly King that can form ſouls, and then let the Cavaliers ſwear that which many now practice, *I am the Kings wholly both ſoul and body faith and conſcience.* But I pray you, are not all in England the Kings Subjects? yea truely, and all in Scotland alſo, but not one ſoul, not one conſcience in all the three Kingdoms is the Kings ſubject.

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2. Gods dominion, for the matter is universall, he can presse an Army in the Clouds, and in the Firmament, *Judg.* 5.20. *The Starres in their course fought against Sisera,* he hath an host in hell; and raised an Army against the first born of *Egypt*, *Psal.* 78.49. *He troubled them by sending.* מלאכים רעים *Malokim ragnim, evill Angels, or Devils among them.* He can blow a Trumpet, and cry to the dust of the earth, Armes, Armes, and there ariseth an host of Catterpillars or Cankerworms, *Joel* 2.6. before the faces of these Worms *the people is much pained, and all faces gather blackness*; that is, strange to see valiant men of war tremble before a Worm, and one man with a tramp of his foot may kill hundreds of them, but this is the Dominion of JEHOVAH the LORD. He hath an host of Waters, every wave of the Sea, being a Souldier, every fish receiving pay from JEHOVAH, first to drown *Pharaoh*, and then to eat him and his Princes.

3. He hath a Soveraign Dominion over the salvation and damnation of men, as, *Rom.* 9.21. *the potter hath power over the clay. Arminians* and *Papists* will have freewill Lord and carver of the white roll of election to glory. but Gods own Pen from eternity did write *in the Lambs Book of life* so many, and did book those from eternity, whom he was, of free grace, to make Senators of heaven to walk *with the Lamb in white*, nor doth freewill pen its own doom. But God hateth *Esau*, before he doth good or ill.

4. God hath an absolute Dominion in all the operations of second Causes. The starrs these five thousand years have marched so orderly, and kept their Orbes, distance, Line, that not one of them ever transgressed the borders of another. And Gods Dominion herein is so eminent, that in necessary causes the Lord worketh a sort of contingency, and in contingent causes a sort of necessitie; as he saith to the fire, burn, burn not; burn those who cast into the Furnace the three Children, burn not the three Childrien, *Daniel* 3.22, 24. he commandeth the Sun to move, and it moveth, *Psal.* 104.19. he commandeth it to stand still, and it doth so in the dayes of *Joshua*. He saith, O Sea, ebbe and flow, *Jer.* 5.22. and it doth so: he saith, O Sea, stand still, as a Wall, or as an heap of Ice, do not ebbe, nor flow, while my people go through dry, and it doth so. And what he hath decreed must be, though it fall out in a contingent way. *Iosephs* brethren must

sell

sell him, *Potipher* must cast him in prison, King *Pharaoh* must exalt him to honour.

5. When causes seem confused in their operations, God exerciseth his Dominion. Why should an Arrow smite *Achab* betwixt the joints of the harnesse, and kill him? many thousands may be killed as soon as he. But God shot the arrow; the Bow and Arrow of JEHOVAHS Dominion was here; when two armies of many thousands on every side join battell, what confusion is there, when thousands are rolled in bloud? who marshalleth Bullets through the Air? God ranketh Bullets, Arrows, and Fire-works as his Souldiers flying in the Air, and will have a good man killed in a good cause, and a wicked man in an evill cause: to come fair and safe off, here must be the Dominion of God.

6. How is it that Satan and wicked men in their blackest works of hell are as Chariots and horsemen carrying on the counsels of Heaven, and serving Gods eternall counsell, when they are not serving God himself? we are to draw this in to our selves, for God communicateth an inferior Dominion to his Church and people, for the which he is to be adored.

1. God is conquering mens judgment, that they yeeld to truth.

2. He hath given a Dominion to his saints, and given them to be above all things, and put all Creatures under the Child of God, and hath put the World, Life, Death, Court, Glory, Riches under the Fear, Faith, Love, and joy of his own children: nothing is great to a Believer, but Christ; nothing high but the most high, nothing fair but he who is white and ruddy, and the *fairest of the sons of men*, Cant. 5. 10. Psal. 45. 2. Nothing ancient, *as the ancient of dayes.* Nothing honourable *as the King of ages.* Nothing desirable *as the Lord the desire of all Nations*, when creatures have Dominion over us, and are above us, and too great in our affections, we be then under their power, and our hearts are mastered and over-laded by Clay and shadows; especially if Death, Torture, the Sword, losse of the sweet pleasures of this life have a Dominion over us, our life is a bondage to us. The people of God are, *Rom.* 8. 36, 37. killed, and yet conquerours and victors.

3. We are to affect a Dominion over sin. How can this be? for the Children of God for the most are foiled in their combat betwixt the spirit and the flesh; *Paul* was led captive, I answer, this

may

may be, and yet the Dominion is on the Child of Gods ſide. 1. Becauſe victory muſt not be meaſured by one blow, but by the iſſue of the Battell: Chriſt at length in all his Saints ſhall *bring forth*, Iſa. 42. 3. *judgement unto truth.* Mat. 12. 20. *into victory*, the Goſpel at length is victorious in the heart of the child of God. 2. That the ſpirit keepeth the fields in, that ſame ſoul with the fleſh, is a great Dominion: in carnall men the ſpirit is not in the fields at all. And therefore he is a ſervant, not a captive; and when the child of God ſinneth, it is but with the half of the will; and ſo the fleſh hath but half a vote, and there is a proteſtation made on the contrary by that ſupernaturall inſtinct. A morgaging, or a woodſetting is not a buying, the ſoul giveth half conſent, but with reverſion, and a power to take back again at another time, what is now given. A man is legall proprietor, and Lord of Lands morgaged, though he want the preſent uſe of them. 3. The foyles of the child of God are the ſeed of humility, of hunger for a fuller meaſure of grace, of cautelous and more ſtrick walking, and often here falling one way is riſing another way; and this fall is a virtuall Dominion over pride. Sin helpeth, by Gods grace, to mortifie it ſelf.

4. We are to pray that the Goſpel may have a dominion! O that we might be witneſſes to ſee him who rideth on the white horſe go forth through the habitable World *with his Bow, and his Crowne conquering, and to conquer, and that he would cauſe his ſervants alwayes to triumph in Chriſt, and make manifeſt the Savour of his knowledge in every place*, Revel. 6. 2. 2 Cor. 2. 14. pray, exalted be the glory of JESUS; high, high for evermore be his Throne! O that the Pearles and Diadems of his Royall Crown may gliſter as far as the beames of the Sun in the Firmament ſhine. Let the wheels of his Chariot be as the wings of an Eagle. Let his enemies bow before him, and thoſe brazen knees, which will not bow to JESUS CHRIST, let them be broken!

O LORD, let thy Kingdom come.

FINIS.